



ADVICE

TO

The Indian Aristocracy

BY

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INTRODUCTION.

MY old and valued friend, the Maharaja of Bobbili, has paid me the compliment to ask me to write an introduction to those interesting lectures, in which the common-sense and independence of character, for which he is conspicuous, are amply illustrated. I do not know any Indian nobleman better fitted to advise the youth of his own class, and it is with this object that he has taken his pen in hand "to prepare papers on various subjects of great importance to the landed aristocracy of India." I do not think that I have anything to say worthy of record here. It has been my good fortune to be associated with most capable, public-spirited, and high-minded princes and noblemen such as their Highnesses the Maharaja of Travancore, and the

Raja of Cochin, and the Maharaja of Bobbili, but I have numbered among my friends in India others born to high station, and possessed of very great merits, who have nevertheless had short or unsuccessful lives, owing to their neglect of some of the lessons the Maharaja essays to teach. It is very painful to such as love India, and her sons of every rank and station, to look back upon many careers of great promise, which have come to a sad and premature end, and though the like happens in other countries as well as in India, there are certain temptations to which the great in our Eastern Empire are especially subject, and it is with these for the most part that the Maharaja is concerned. As he truly says, a foreigner and a person of a different religion cannot advise with such good effect. Indeed, such an one would not venture to come before an Indian audience saying that the Puranas were intended for the unedu-

cated and common classes of people, and are equal to the words of a woman. Nor indeed would every author have the courage to add, "If one entirely depends on what a woman says one knows the result well enough." Few Parliamentary candidates in these days dare say as much! The Maharaja deals with religious questions in a down-right practical manner, the applications of which throughout the world's history would have changed the history of the world. The poet in that case would never have written:

"Tantum religio potuit suadere malorum."

The Maharaja, as becomes one who knows Europe and England well, allows exceptions to his rules. For instance, wives should obey husbands, but as among Christians the husband is not always older than the wife, the principle is not in their case applicable. Not so strictly applicable,

I apprehend, is meant. The lecture on Truth disposes of questions which have occupied casuists for ages. Before the Maharaja, Sheikh Sadi had written, what Englished, runs thus :

“Well meant falsehood is better than trouble-raising truth.”

And before Sadi, Mahomet held an untruth to be commendable when it tended to reconcile foes, advantaged the faithful in war with the infidel, or pleased a wife. The Maharaja's treatment of the case must be perused to be appreciated, and like the poet and the prophet he finds untruth in words sometimes permissible. As he says, it is a most difficult question, and while no one is called upon to express concurrence with, or disapproval of, the views of individual authorities, cases in which untruth is held not only to be permissible, but obligatory, are not unknown in England, as the annals of certain of her Courts of Justice can

testify. The Maharaja faces this like every other difficulty boldly, and expresses an unequivocal opinion, and the case of the pious hermit, who was doomed to everlasting punishment for carrying out his vow never to tell a lie, is at least as forcible as Sheik Sadi's illustration. It is far from the author's intention to palliate untruthfulness. Indeed his intention is altogether different, and his friends can testify to the fact that his life is a practical proof of his own love and practice of truth. Sri Krishna apparently allows greater laxity than Mahomet, but it seems very probable, as the Maharaja hints, that his indulgence has been enlarged by certain of his exponents and disciples. Our author points out, however, that untruths told between husband and wife in the furtherance of pleasant and charming conversation deceive no one, and says he is afraid that strict truth does not prevail in general mercantile

business. Even a visit to England has not dispelled this fear. Then how wise are his observations upon the waste of time, and the vice of unpunctuality, which causes in the aggregate more unhappiness than crime, and upon the greater merit of monogamy, "in view of the demands modern civilization makes upon our energies and thoughts." Upon dress he leaves nothing more to be said, and has always had the good taste and good sense to rejoice in the far more beautiful Indian costumes he invariably wears even in Europe. He abstains, with more politeness than sincerity, I suspect upon this one occasion, from saying ours "is an ugly dress," and is content to observe that "it is purely European and so unfitted for Hindus." How justly does he urge his readers not to be too submissive to Europeans, but to be natural, and how shrewd is his remark that "except in business matters Europeans

do not like to see persons of rank too submissive." The whole chapter is alike in matter and in manner admirable. As to sport, I would only put in a plea for that much maligned friend of the agriculturist the tiger, who keeps down the head of crop-destroying deer, antelope and pig, and takes a comparatively moderate toll of cattle. The man-eater is a disgrace to his class and of rare occurrence. For the destruction of such it is fair to offer rewards, but surely the slayer of 100 tigers is the ryot's foe. It is not a little extraordinary to me that the Indian Government should offer indiscriminate rewards for the extermination of one of the most beautiful, and not the least useful, of living creatures. Hardly however is the man taken seriously who deprecates the destruction of anything so distinctively Indian as the tiger, and I lifted up my voice in vain upon the great cat's behalf in the Viceroy's Legislative Council.

For the present I will confine myself to expressing a hope that the Maharaja's brother will never reach the tale of a hundred tigers slain.

The Maharaja is well qualified to write on Health, and many folks in England are now saying, what he says, about the abuse of smoking. Nor, when he comes back to us, will his dictum "that it is a very objectionable thing for females to smoke" be without interest and point. Writing upon moral courage the Maharaja lays it down that "politicians are considered to have the greatest courage of mind." It is not clear whether this comforting conclusion is formed upon Indian or British premisses, but as regards pundits, they are roundly described as "weak-minded, to whatever religion they belong." Nothing can exceed the wisdom and moderation of the lecture upon money, or the charitable and responsible spirit in which it is written. He

greatly praises recent legislation in Madras and indeed all who know the Presidency must rejoice that the ancient Zamindaries have received a measure of protection, such as Lord Amphill's Government has granted. It is not clear, however, how or why a money-lender should be bound to prove that the purpose for which money was borrowed is lawful. Concerning Estate management the Maharaja writes with the authority of an expert, but in this country one may be allowed to doubt if "Western people reap more enjoyment from their wealth than Hindus." The latter appear to me at any rate to be at least as happy as the English, the general expression of whose countenances can hardly be said to connote content and enjoyment to any exceptional extent. They might be reminded with advantage, as the Maharaja takes occasion to remind the Hindus, that according to the sacred writings enjoyment of life

also is a duty. Who will dare to improve upon what a Hindu Maharaja of high character and standing has to say upon the sacred theme of charity? Not I, but in passing it is difficult not to underline, what he says of the not unheard-of case of the proprietor, who embarrasses his estate in order to give large subscriptions to objects of which Government approves, in the hope of thus deserving some honorary title or distinction.

The Maharaja having devoted a chapter to courage now shows his own, by entering the nursery, wherein he wisely deprecates intellectual forcing, urges that Hindu teachers are best for Hindu girls, and that European tutors for boys, themselves need supervision. The Maharāja is a Hindu of the Hindus, and is no believer in the advantage of educating youths to doubt and despise the system under which they have to live their own lives, and in which all those

around them live and move and have their being. Upon the marriage question he is content with what Nature prescribes for India, and does not yearn to substitute for it systems Providence provided for wholly different circumstances. He warns young land-owners against litigation, lawyers, and false friends, and against borrowing and lending, and writing of friendship very aptly illustrates his case by introducing the late Maharaja of Vizianagaram, one of the most charming and attractive personalities I ever met, who was friend indeed to every living soul except in some respects to himself. It was natural that with him should end a hereditary feud, which for long divided the Northern Circars into two camps, those of Bobbili and Vizianagaram. Would the Maharaja of the latter had survived to read the appreciation of the leader of the former clan !

Towards the end of his book, the Mahara-
ja, as men in their later lives, gets back
to religion, and with robust common-sense
untainted with theology he beats the whole
Hindu system into shape, wipes off excres-
cences, and shows up the underlying
truths in strong relief. He makes short
work of the monkey folk, and the magnani-
mous apes, of whose proceedings I have
read with wrapt attention in the Rama-
yana, whose route march I have followed
in the field. "It is necessary that not only
Hindus, but also men of other creeds
should impartially throw aside any state-
ments, or accounts made in their religious
books that do not stand to reason." Here
is a religious reformer indeed and at once
away go the Lilavati, "the light loves
carved in the temple stones." He says
"I should like to deal with the Ramayana,
and reserve it for another occasion." To
this we may look forward with pleasure

and as the romantic charm of the poem will no doubt survive, it will perhaps not be necessary to beseech the Maharaja not to give to the word "deal" that "slaughterous intention" attributed to it by the late Lord Salisbury. Indeed what is truly Hindu is safe enough in the author's hands, and almost his last words are those of warning to his hearers not to boast themselves far better than their sires.

It will be a pleasure to such as love India and her peoples to read the work of a highly educated, intelligent and travelled author, in which the destruction of all Hindu individuality is not considered *per se* as a merit, but in which on the contrary it is regarded as wrong in fact, in art, and in imagination to impair the ancient self-sufficient and highly complex civilization, to the task of providing a substitute for which Europeans and new Hindus are alike wholly unequal.

(Signed) J. D. REES.

London, 'Xmas, 1904.

PREFACE.

IT has for some time been my sincere desire to prepare certain lectures on various subjects which are of great importance to the landed aristocracy of this country (India). But I was too diffident to begin my task, when I considered the importance of each of the subjects; because a volume, if not volumes, might be written on each subject by a more learned person than myself. My first business was to select the matter for each lecture, and then to consider the form in which I could briefly, but clearly, lay it before my intended readers. Fortunately a friend of mine, Mr. C. S. Orole, recommended me to read a certain book which deals with various subjects of a similar kind. Its title is "Common Thoughts on Serious Sub-

jects" and it is from the pen of the late Mr. Macnaghten. He was the Principal of the Raja Kumar College at Rajkot. The lectures were first delivered to his pupils—a lecture generally each Sunday; and the lectures were printed after his death. Certainly his lectures helped me a great deal in compressing my lectures. Therefore I must thank first Mr. Macnaghten and then my friend who recommended to me that book. My readers may ask why I should write this book, when there is a similar one already, written by Mr. Macnaghten. My answer is that he, being a foreigner and of a different religion, could not say all that should be said to Indians on several subjects. Moreover his lectures are solely intended for pupils. I, therefore, thought it necessary to write similar lectures on various subjects from the Hindu point of view. I have intentionally omitted some subjects which

Mr. Macnaghten has touched on, and I have added several new subjects in this book. Though I write these lectures from the Hindu point of view, I have avoided as much as possible speaking disparagingly of other religions. I must next thank my old Tutor, Dr. J. Marsh, for the pains he has taken in correcting them. I particularly requested him "to put himself in my place" while going through them. I used to send him two or three lectures at a time and his corrections of them have helped me a great deal in writing the later ones. Though I have referred to many books on various subjects, the reader will find that the matter in these lectures has been gathered mostly from my own personal experience.

I write this little book for the benefit of the future Indian aristocracy. But it is not intended for the present reigning noblemen. I know well that in that class

there are many careful and capable administrators at the present day. How can I, therefore, feel competent to give advice to such persons ? On the other hand there are some holders of estates who are ruining, or have already ruined, themselves. They are guided by bad principles which have so strong a hold upon them, that no one on earth can hope to reform them. This book, therefore, is not intended for such persons either.

I will here give an instance to show how hard it is to convince certain persons of the fact that there are errors in the belief in which they have been brought up, and in which their natures are, as it were, steeped. While I was writing these lectures, I had a desire to see how some of them would be received, and so I translated those on Truth and Sri Krishna into Telugu and circulated the Translations amongst a few people. My lecture on Sri

Krishna as well as the one on Truth was fairly appreciated by many educated men ; but certain people, especially Pandits, who hold persistently to the prevailing belief notwithstanding the impossibilities, the inconsistencies and absurdities it involves, did not approve of them. I pointed out authorities and gave reasons showing that Sri Krishna could never have been the licentious man he is described to have been in the Bhagavatam. If Pandits of the old school could be made to understand that the accounts usually given of Sri Krishna are not truthful, I might feel encouraged to translate some others for their sake. But it is a hopeless task. The old school of people in general entertain an unshaken belief in the Puranas. But these Puranas were generally intended for the uneducated and the common classes of people. Many of the stories of which the Puranas are composed give

unnatural accounts of the characters mentioned in them such as beasts, birds, reptiles, etc., and these are described on some occasions as having the power of speaking, of being in the habit of wearing clothes and jewels. And these descriptions are taken literally, and not as fables. In praising a person for his wealth, bravery, power, greatness, etc., poets paint him with superhuman qualities. In describing wars, duels, fights, intrigues, plots, and in treating of astronomy, etc., they blunder hopelessly, because they have no real knowledge of the subjects they deal with. The chief objects of the poets or of those who first told these Puranic stories in prose was to teach morality to the common classes of people. And to bring the moral lessons home to the humble classes, their attention was first excited by marvellous stories. The Pandits, however, fail to realize this and hold the fables for realities.

The Hindu Literature is divided into three classes, *viz.*:—1. Prabhu Sammita, 2. Suhrut Sammita, 3. Stri Sammita. Prabhu Sammita comprises those writings which have the force of the commands of kings. Suhrut Sammita comprises those writings which give friendly advice, and tell us to do what is right, and to shun what is wrong. Stri Sammita comprises those writings from which we have to gather their lessons in the same way as we have to know the feelings and ideas of women from their words. The Vedas are known as the Prabhu Sammita, because they lay down more commands than other branches of Sanskrit Literature. The Puranas are known as the Suhrut Sammita, because they more often impart their moral lessons in the persuasive manner of friends than any other species of Sanskrit Literature. The Kavyas are most significantly called the Stri Sammita.

What is therefore said in the Puranas directly in the tone of a friend is quite acceptable. But all the other legends narrated in them are quite equal to the words of a woman like the Kavyas. Therefore we should cautiously and discreetly glean their lessons of morality and wisdom. If one entirely depends on what a woman says one knows the result well enough. We should therefore not be so foolish as to accept, as stern realities, the legends and stories given therein to illustrate the truths intended to be taught. We must also avoid paying any attention to the exaggerated descriptions of poets.

In conclusion I pray to the Almighty that He may cause my lectures to be beneficial to the future Indian aristocracy.



THE PRESENCE OF GOD.

दैवं सत्यम्.

Before I give you any advice, I must first say something about the Almighty Creator and Preserver of all things, and in speaking of God I must warn you, my dear young friends, that you are too young to understand all that may be said about God. I shall, therefore, say only a few words, such as youths like you may understand about the Creator. Atheists say that there is no God and that every thing is formed according to natural laws. But if so, there must be a Supreme Designer and Controller of these laws, for no one can suppose that laws can originate and control themselves. There must therefore be some Supreme Being.

Of created things some are inert and apparently useless, till creatures endowed with intelligence turn them to account. The difference between these inert and intelligent creatures is that the former consist of matter only, while the latter in addition to matter or material are endowed with Spirit. Hence we say the whole Creation consists of Spirit and Matter.

A house is built of stones, bricks, lime, wood and iron. It cannot build itself of those materials, but it must be built by man. In the same way, if you think of the wonderful order and system in the Universe, you will certainly come to the conclusion that there must be some Supreme Being to guide the Universe. You may trace a design in every part of the wonderful order and system of the Universe, in the growth and the decay of animals and plants, in the motions of the planets, in the arrangement of the stars, in the changes of

the seasons, etc. In the present day the ingenuity of man has harnessed some of the forces of Nature, such as gas, steam, and electricity, and has compelled them to perform Herculean labours for the benefit of mankind, though these forces are apt to be destructive when unrestrained. Though man has acquired such large power, yet there are many things that man cannot do; nor can man know what may happen to-morrow. Therefore there must be some Being whose power is infinitely higher than that of man.

‘He is the First Cause of the Universe.’
 ‘He is the Creator.’ ‘He is eternal.’
 ‘He is beyond all creatures.’ But He is invisible to mortal eyes; yet invisibility does not prove non-existence. For instance, though none of you have had the fortune of seeing personally our late Queen Empress, Victoria the Great, yet you have not the least doubt about her existence in

the past. In the same way, as you grow older and older, and as you study, learn, and observe, day by day, you cannot but believe in the existence of God. You may call Him 'Narayana,' 'Parameswara,' or 'God,' or 'Alla.' Daily if you think of Him, and pray to Him, He will certainly help you as a friend in your right and just undertakings, watch over you as a guardian, and give you at the end what we call 'Moksham,' which means freedom (of the soul from the body) or Eternal rest.

DUTY.

Duty means what is owing or due to be done either by natural, moral, or legal obligation. It is of two kinds* :—

1. The Duty that devolves upon us by Nature, and
2. The Duty that is due from us to others or that is self-imposed.

The Sanskrit names for these are Daivika Duty and Powrusha Duty. If you perform your duty in both ways, you will certainly please God.

Belief in God and the worship of Him also come under the first heading, because He is the Creator of us all.

* In this classification, I differ from some philosophers, who have also divided duty into two kinds, but differently, namely (1) Duty to God, (2) Duty to man. Our duties to God which I have included under Daivika duty, are stated by them as a separate class of duties; and all the rest of our duties are included by them under duties to man.

The duties under the first heading are :—

1. The duties of parents to children,
and of children to parents.
2. The duty between brothers and
sisters.
3. The duty between the King and
the subjects.
4. The duty between teacher and
pupils.
5. The duty between husband and
wife.
6. The duty between man and man,
and so forth.

As for the duties between you and your relatives, you should obey your elders in everything lawful, and you should love those that are younger than you.

But as regards the duty between husband and wife the general principle of the younger obeying the elder which I have stated above applies equally well to all classes of Hindus, among whom, as a rule,

the husband is older than the wife. But amongst the Mahommedans and Christians there is no age limit in marriages ; and consequently the principle is not applicable. Now again the duty between man and man does not exactly come under the above principle. Here you must 'do to others what you would they should do to you ' and wish for your fellow human beings what you wish to have for yourselves. Don't be selfish ; help, if you can, when your neighbours are in distress. And you should also be kind to all living creatures.

The second class of duties are those that you have to perform in matters that are entrusted to you by others, such as employment brings with it, or such as you yourselves undertake to do. Whatever the duty may be, if you perform it, God will certainly be pleased with you, and help you.

The above duties are general ones. But you as holders of estates have to perform

other duties, which also are included under the first heading. Instead of performing those duties, some of us spend most of our time in indulging ourselves in such employments or amusements as prayers, music, travelling, shooting or foolishly shutting ourselves up in the Zenana. Of course one may devote some time to such pursuits and pastimes, only bearing in mind that they do not form the chief part of one's duty. Your duties are then the following:—

You must manage your estate to the best possible advantage, improve not only it but such other kinds of your property as you may possess as much as you can, treat your ryots, servants, and relatives with kindness, and help the deserving. It is also your duty to observe punctuality in all your engagements.

TRUTH.

This, like the Presence of God, is another most difficult subject to discuss. The views of philosophers as to the limits of Truth vary greatly. I, therefore, hesitate much to take up this subject for one of my simple lectures. I must, however, try my best to deal with it.

We may consider Truth under three aspects, namely :—

1. Truth in Mind,
2. Truth in Word,
3. Truth in Deed.

I shall first explain the first and the third and leave the second to the last as it is the most difficult of the three.

I. TRUTH IN MIND.

You must have a firm belief in God, and in the certainty that He will punish you if you do wrong. There is a common saying ‘one who knows truth will cer-

tainly know God,' because He is the Truth. And you must also keep in mind that you should not do anything that is deceitful and injurious to others. If you keep these things in mind, you may be considered to have Truth in Mind.

3. TRUTH IN DEED.

If you perform honestly and righteously the duties particularized in the lecture on Duty, you may be considered to have Truth in Deed. Besides the doing of duty, you must observe truth in every action that concerns friendship, society, sports, and household affairs. Your every action in all these relations must be strictly truthful, and there must be not the least deception of others. The fulfilment of a promise also is a case of Truth in Deed.

2. TRUTH IN WORD.

As I said before, this is the most difficult branch of the subject. In the Vedas, in the Koran, and in the Bible, it is clearly

stated that one should not speak untruth. But let us see how it works in practice. I will here quote what Sri Krishna said on the subject in the Mahabharata. A certain hermit, who made a vow that he would never tell a lie, lived in a wood. For his great vow he was much respected by the people of that neighbourhood. Once a travelling party, chased by robbers, entered this wood and hid themselves in the bushes near the hermit's abode. The hermit, on being asked by the robbers in what direction the party had gone, said for the sake of his vow that they were hidden in those bushes. Thereupon the robbers captured them, took all their valuable property and went away. Consequently this hermit, when he died, was doomed to everlasting punishment in Hell for speaking the truth in such circumstances. Therefore under certain circumstances a lie is permissible.

Sri Krishna said that there is no sin—

1. In an untruth spoken to save a life,

2. In an untruth spoken to a wife,

3. In an untruth spoken at marriages,

4. In an untruth spoken to save one's entire property from the risk of destruction, or

5. In an untruth spoken for rescuing a Brahmin.

Hindus, especially Brahmins, have taken advantage of these five occasions to speak untruth, but they have done so in such a way as to be sinful to themselves and hurtful to others. Therefore I now explain the great restriction that should be observed on those five occasions.

1. Saving a life means saving the life of an innocent man.

2. The conversation between husband and wife, or between an engaged couple must be pleasant and charming. It

must therefore be witty and full of fun. If there is any untruth in it, it simply adds to the pleasure and happiness, and it does not deceive either of the two persons.

3. If there happens an untoward event that would stop the wedding just at the last moment, there is no sin then in an untruth that prevents the postponement of the wedding. Otherwise it would be most expensive to both the bridal parties, and a great inconvenience to the guests.

4. There is no sin in speaking an untruth when there is risk of destruction to one's entire property. Otherwise an innocent man would be a great loser and the wicked would be benefited just as in the case of the travelling party and the robbers in the above example.

5. If, by some accidental or inevitable event, a guiltless Brahmin would lose

his caste, an untruth may be spoken to save the Brahmin. If other than Brahmins lose their caste, they become members of classes just lower than their own. But it was considered, especially in those ancient days, that if a Brahmin lost his caste he became a Panchama or Chandala. Therefore when any accidental and unavoidable occurrences happen, it is not considered a sin to tell an untruth to save such innocent Brahmins from becoming Panchamas.

Sri Krishna further said that there must be some signs to distinguish virtue from sin. Reason may enable one to observe such signs. If any of the prescribed moral rules does not accord with reason, one should not act according to such rule, and therefore it seems that there is no untruth in violating the prescription. One should not, therefore, have the least touch with a man who is presumptuous enough to think that the adoption of

principles which are not in harmony with reason either adds to his respectability as a man of moral principles or increases his importance in society.

Therefore when occasions arise under such restrictions as are stated by Sri Krishna, there may be a deviation from the strict truth.

One should therefore also judge well, when such similar occasions happen, whether the sin that is committed by uttering an untruth is greater or smaller than the sin that is committed by speaking a truth, the consequence of which is injury to the innocent. If it is greater, speak the truth; if it is smaller, speak untruth. If you keep this principle in your mind, you may be said to be "True in Word."

Bhishma, on being asked to explain what is truth by Yudhishtira, classed

the Truths in Mind and in Deed under thirteen heads, namely :—

- | | |
|------------------|---------------------|
| 1. Impartiality, | 8. Renunciation, |
| 2. Self-control, | 9. Contemplation, |
| 3. Forgiveness, | 10. Dignity, |
| 4. Modesty, | 11. Fortitude, |
| 5. Freedom | 12. Compassion |
| from Envy, | and |
| 6. Endurance, | 13. Abstention from |
| 7. Goodness, | Injury. |

This division of truth includes only truths in mind and in deed. It clearly appears from Bhishma's explanation of truth that one should strictly observe the principles of truth even in observing these thirteen virtues.

I am afraid that strict truth does not prevail in general mercantile business. This absence of truth is a sin, because it causes loss to other people. In practice people sometimes speak untruths to children and sick persons only for their

sake, in the one case to check pruriency, in the other to give hope. In society it is considered polite to say 'not at home' even when a lady or a gentleman is at home, but this is always clearly understood to mean that the lady or gentleman cannot see the visitor, though at home when he calls.

Therefore one who keeps the above principles in mind, in deed, and in word is called a truthful person and he will be beloved by the Almighty.

TIME.

Though we think very little about time, yet the flight of time is bringing all things to an end. Our Earth, the Sun, the Moon, all the stars, and the planets must, in the course of countless years, come to an end. As hundreds of millions of years have rolled away since Creation began, and as it is impossible for a human being to say when it began, the Hindu Sastras say there is no beginning of creation. According to Hindu Chronology the present year is the five thousand and fifth year of Kali Yuga, the fourth and last Yuga.

Krita Yuga is said to have lasted one million seven hundred and twenty-eight thousand years ; the second, Treta Yuga, one million two hundred and ninety-six thousand years ; the third, Dwapara Yuga, eight hundred and sixty-four thousand

years, and the present one, Kali Yuga, is to last four hundred and thirty-two thousand years, of which five thousand and five years have already passed.

Though these periods are enormous ones, yet the span of human life is very short. In this short period we cannot do much either in youth or mature age. We must always devote our time profitably for our minds and bodies, as well as advantageously and usefully for others and also for our country. Time, since for man it is so short, should be precious. Everything must come to an end in course of time. Then why should we not make the best use of the short time allotted to us? We should not only not lose it in idleness, but should turn it to the best advantage by having a fixed and determinate time for all we have to do. If any one does not have a fixed time for each of his duties, he is certain to waste the time. Whatever

you do, it should have its allotted time. I know many Zamindars and other men of wealth who devote their time entirely to one or two pursuits and unconcernedly neglect the business of their estates. Some devote their time entirely to sports or to music, or to prayers. I don't in the least object to their devotion to the above recreations; but a man should attend to the several particulars of duty which he has to perform for the benefit of himself as well as for others. First of all we must consider and do all that lies in our power to keep our body in good health; because if our health fails, we cannot do anything at all. To keep our body in health, we require regular bodily exercise. For bodily exercise mornings and evenings are the proper times in India. Therefore rise early in the morning, anyhow before sunrise; take a cup of tea or coffee or some other light refreshment, and go out for

exercise, walking, riding, playing, hunting, or shooting. You may be out doing one of these till 9 o'clock or so. Then take your bath, pray to God, or worship your family God if there is one in the house, and take your breakfast. After breakfast and before noon, attend to your urgent work, open your letter bag, receive visitors and spend your time in the company of Pandits, your relatives and friends. It is always a very good thing to spend some time with learned Pandits. Even when they speak on common topics, they give them a religious and moral turn.

Then retire for a while. Though Europeans object much to sleeping in the daytime, yet I think that a short nap for an hour or so does not do any harm in this country. If you do not like to sleep in the day, spend that time in the company of the members of your family. After your short retirement, attend to your office

work from 2 or 2-30 P.M., to 4-30 or 5 P.M. Three hours are not quite necessary for office work every day, but at intervals you can read any books or write letters to friends. In the evening go out again riding or driving, or play at tennis, rackets, golf, or any other game. Return home before it gets dark, and take your dinner at an early hour. After meals or before, you can devote your time to music and such other pleasant pursuits and then retire. You must go to bed before 11 o'clock at the latest. A good unbroken sleep is always good for the body and the mind. You will be quite fresh again by the early morning.

Punctuality is one of the best moral and social principles that a person should acquire. If you have children, see them and enquire about them both morning and evening just before you go out.

SOME BAD HABITS.

1. DAY *versus* NIGHT.

In former times, on account of constant battles between neighbouring Zamindars and on account of the frequent troubles caused by Fituridars and gangs of robbers, petty Zamindars living in the forests and near to the hills, used to wake all night to protect their property and to spend the day-time in sleeping. Their descendants even up to the present day have the same habit, and keep to it because it was the habit of their fathers. But they never think of the necessity which bred the habit in their ancestors. Their officials, ordinary visitors, etc., have to keep awake till after midnight to see such Zamindars. The Zamindar may have got accustomed to such an extraordinary habit, but how trying it is for officials and others to turn night into day! The

poor ordinary visitors who go to see the Zamindar must wait till midnight. I hope such Zamindars will think over the matter and change their habits so as to fit them for modern times.

2. MARRIAGES.

In consideration of the vast demands that modern civilisation makes on our energies and thoughts, I need hardly say that no man should have more than one wife at the same time. But some of our present-day Zamindars, I regret to say, marry more than one, generally two wives. I knew a Zamindar (who died lately), who had seven married wives at the same time. But that is an extraordinary case. They marry more than one simply because their fathers did so. But they never think of the circumstances which led their fathers to marry more than one. It might be that the first wife was found to be barren or a sickly woman ; or that some other Zamin-

dar offered his daughter in marriage with a large dowry—a temptation too strong to be resisted.

In the ancient days, about the time of the battle described in the Mahabharata, there was a custom that on invitation every Rajah should go to the Swayamvaram (self choice). It was a grand assemblage called for by the bride's father or brother for the bride to elect a bridegroom from among the Rajahs invited. If then the bride elected any one of them, he should marry her whether he was already married or not.

In those days there was another custom too. If one Rajah went against, and conquered another one, the conquered used to offer his daughter or sister in marriage as a mark of his allegiance or homage to the conqueror. It was optional on the part of the conquered to make the offer or not, but it was not so on the part of the

conqueror to accept the offer. Under the above two customs, Sri Krishna, the Pandavas and some others of those days married more than one wife. There might also be some other reasons which were not known to any one except the husband.

3. IDLE WAYS OF SPENDING TIME.

It may be that some members of a family in olden times spent all the day in chatting with Pandits and others and in listening to music. They may have been in some way or other incapacitated from taking out-door exercise or may have been utterly lazy.

It may be that some one ancestor was whimsical enough to spend too much time in bathing, in anointing with oil, and in shampooing and so forth. That person perhaps had some nervous defect or was a sufferer from rheumatism.

In cases like these we must not simply take the precedent from the habits of our

forefathers, but think over their habits and consider whether they are worth following or not. If they are good ones, we must certainly follow them ; otherwise we need not follow them.

4. CRUEL ENJOYMENTS.

It is a more or less general practice especially among youths to seek enjoyment in some cruelty shown to a man, beast, bird or insect. The attendants also take a keen interest in such sports. This is a brutal sport. You are simply committing sin by which you will injure yourselves if you hurt a living creature for nothing but for your imaginary enjoyment. By cruel sports, I refer not to ram- or cock-fighting, etc., cruel though they be, but to the torture inflicted in so-called fun on living objects by some people of diseased imagination.

Again there are some people who, though not actually giving pain to the bodies of other people as said above,

wound their feelings by practical jokes as, for example, shaving the head of a person who takes a pride in his hair, shaving the moustache, eyebrows and beard. Sometimes the joke is made worse by shaving only one side of the moustache or one eyebrow. This kind of low and vulgar amusement sorely hurts the feelings of the one who becomes unfortunately subject to this barbarous treatment. India knew very little of such cruel enjoyments in the old days. But in the later days I believe these enjoyments were adopted from the Romans and the Mahommedans. However, my friends, young or old, whichever you may be, don't take to such amusements, nor ever allow your children to go in for them. Those kinds of enjoyments are simply sinful acts and far from giving any real pleasure or amusement.

5. RACES IN EATING.

Eating in competition is a general prac-

tice among Brahmins and also to some extent among other classes of Hindus. These people go to a rich man and say they will eat so much rice, so much ghee and so much of other things at one time, or in a given time, and for amusement the rich man provides the required articles and watches the eating of them. Though this kind of amusement is not a cruel one, yet it hurts the general health, and in a few cases it may kill the person who eats to such an excess. On the other hand, some people make a vow to fast for so many days and weeks. To fast so long is beyond human nature. If a strict watch be kept, it will be found that food is secretly obtained, and that the fast is a sham. Long fasting hurts the body much, or may even kill the person who tries to fulfil such a vow for the sake of obtaining notoriety.

DRESS.

You should always wear a simple or plain dress, but it should be that of your own nation. This principle should be observed when you go out in the evening or to an ordinary party. The kind of dress now worn in India by Hindu gentlemen consists of a long coat reaching down to the knee with a stand-up collar. For the head a turband is the best, but some wear round caps embroidered by hand or braided with gold or silver lace. Of European braids there are many kinds distinguishing the Military, the Naval, the Police, and the Civil Services, and so forth. Many of our young men now-a-days use these braids indiscriminately, not knowing for what particular class each is intended. But you should not use any other than the one made for Civilians. You should also have two good dress suits, one to be worn

at semi-state occasions, and one to be worn at a levée or on other state occasions. You may also then wear a few or many jewels according to the nature of the functions. At your own home you should wear your family jewels on state occasions, because it pleases your people to do so. Of course, when you ride, shoot, or play, you may wear any kind of dress that you please or that suits the occasion.

Many of our Indian people think that it is becoming to wear a frock-coat and a neck-tie, and that by so doing they would please Europeans. In the first place, I do not mean to say it is an ugly dress, but it is purely European, and so unfitted for Hindus. In the second place, I can emphatically say that it does not please Europeans. On the other hand, they hate to see an Indian wearing an European dress. Even English people at home, I observed on the two occasions I went to that country,

like to see us in our own dress far better than in European costume. At one of the semi-functions there, certain Indian gentlemen wore complete European costume; then I heard many Europeans who noticed them remark they should not wear such a kind of dress at such functions. Not only at such functions, but even in our daily life, they preferred to see us in Indian dress to seeing us in European costume.

On one occasion, when a Viceroy arrived at Madras, we were instructed to wear our family head-dress. One of us wearing his turband with an aigrette on, wore a frock-coat and neck-tie. It appeared rather a ridiculous dress. Therefore you must be very careful in your apparel on all occasions—at home and abroad.

In visiting or at such other functions you should not turn up the bottoms of your trousers. Instead of this you must be careful to employ a good tailor, who

would make your trousers to fit you and such as will not need turning up.

As regards gentlemen's dress, Indian dress is, in my opinion, better than that of the Europeans. To strengthen my view, I give you below one or two quotations in connection with clothing from Mr. Macnaghten's Lecture on Manners. "It is hard to understand why natives of India incline so much to English clothing. The inclination is, I think, on the increase. Every nation has its own *habits* which come of the national climate and character. 'As is the country, so should the garment be.' But while English clothes are generally ugly, Indian clothes are generally graceful. And Indian clothes are far better suited to the Indian climate than English ones. People of India, in my opinion, have much reason to be proud of their national costume."

Indian gentlemen wear indiscriminately

various kinds of English and European boots and shoes. Shoes are made in different patterns suitable for different purposes such as for attendance at Court, for visiting, for playing tennis or rackets, and so forth. Boots are likewise made to answer several purposes. One kind of boots is worn in visits, another with military uniforms; and so different patterns are used for walking, shooting, riding, etc. However, I have on several occasions noticed our gentry wearing whatever kind of boots or shoes they happen to possess, or whatever kind they find comfortable or cheap; but they seem never to think of the purpose each kind is made for. Consequently those that know the etiquette to be observed in this respect ridicule them. It is, therefore, necessary for you to know the various kinds of boots and shoes, and to select such as are suitable for each occasion.

MANNERS.

Mr. Macnaghten has dwelt very ably on this subject. He arranges manners into three classes, viz. :—

- (1) Good manners in word,
- (2) Good manners in act,
- (3) Good manners in gesture and appearance.

I shall first simply give you some quotations from his lecture on the general subject of manners and then add a few remarks of my own if they seem to be called for. Mr. Macnaghten, in addressing his pupils, said: “ It has long been in my mind to say
“ to you something on the subject of Good
“ Manners. For this is a subject which, you
“ will admit, is of daily, of hourly, import-
“ ance to us all. We all know the differ-
“ ence between good and bad manners,
“ between habits which are rude and habits
“ which are gentle, and we know what a

“ difference they make in society. And for
 “ you who have to live in society, and to lead
 “ public lives among men, to be seen and (I
 “ trust) respected by all, the cultivation of
 “ gentle manners is a matter of very great
 “ consequence indeed. For the estima-
 “ tion which you will hereafter have among
 “ men, and your influence over them, will
 “ depend very much on the manners you
 “ possess. If you behave like a common
 “ man, you will seem to be a common man,
 “ you will be treated like a common man.
 “ If you behave like a gentleman, you will
 “ be treated like a gentleman, you will have
 “ the honour and respect which a gentle-
 “ man has, wherever he goes.”

“ Good manners perhaps do not make a
 “ gentleman ; but manners are certainly
 “ one of the parts which make a gentleman
 “ as a whole. There may possibly be a
 “ show of good manners in one who is not a
 “ real gentleman at heart ; but no one can

“in the fullest sense be a gentleman who
“is not one in manner. And you, who
“by birth and education, and the refine-
“ment which comes from abundance, have
“all the advantages of the best gentleman,
“should certainly be careful to add to
“these advantages, as with care you may,
“the grace of good manners.”

Generally our words must be pleasant in tone and agreeable to the ear of the listener. When a visitor comes to you, or when you happen to meet a person outside, you should try to lead the conversation with a smile, as, it is said, Sri Rama did who thereby acquired the distinctive name of “one who leads the conversation with a smile.” Be careful that your meaning is clear and pleasantly expressed. In conversation never speak or ask about family calamities, of deaths in detail, and of other unpleasant topics. You should also not ask any person about his age, children,

salary, or about anything else personal unless you are an intimate friend of his. Sometimes some words which are not wrong in themselves are quite unsuited for the occasion. When you visit a person you should not ask the value of anything you see in his room. If you see anything to be admired, you may ask his permission to look at it and may even ask him where such a nice thing was made. But never put such questions to those that are higher in rank or in official position. On being asked, give your opinion frankly in polite words on a subject you know. If you have to make any remarks, be modest in making them. If you know little or nothing of a subject, say so plainly, but never pretend to know it. You must be careful to speak with respect when you meet those that have authority over you. But even to them never use exaggerated expressions for the sake of compliment.

You must also be polite and pleasant in your actions as in your words. A man of your position must be very polite and agreeable to others. Your position itself brings you honour and you will be naturally respected by others; and if you be polite and courteous to others you will reap greater respect, for politeness never decreases it. On the other hand, do not be too submissive when you meet Europeans. Behave as becomes your position, and move about naturally and not as if in strange society. Except in business matters, they, too, don't like to see people of our rank too submissive. Carefully notice how among Europeans a superior officer and his subordinates mix freely with one another when they meet.

Make your bow as gracefully as you can to the ladies, shake hands with them gently, and put on your pleasant looks. Punctuality and neat dress come under the

heading of good manners. You must avoid in society all disagreeable actions, such as, spitting, yawning, and making audible guttural and nasal sounds. Therefore avoid them; if you cannot do so altogether, suppress such sounds as much as possible. Cleanliness in body, in apparel and in surroundings also comes under good manners.

There is a very good moral saying, viz., "money, learning and noble birth bring pride to a man of bad behaviour, and the same three bring politeness and gentleness to a man of good behaviour." Then how can a man acquire good behaviour? He must be trained and taught well when he is young, and he must be careful, watchful and thoughtful in his actions in his after life.

It has been a general practice among Zamindars to observe a strict etiquette when two Zamindars meet each other.

Several such meetings have had bad results owing to the intrigues of one or the other of the two parties concerned. Such behaviour simply brings dishonour on the person who pursues it, and never elevates his position in the least. Even at the present time some of us are particularly strict in the observance of the prescribed etiquette; but I think there should now be some relaxation in its observance.

Suppose a Zamindar is going to pay his first visit to another, and that all the details of the etiquette to be observed at the time are settled beforehand, then if the receiving Zamindar, whether intentionally or not, does not act up to the settled etiquette, he is the cause of the unhappy results of the meeting, but his conduct never degrades the visitor. If, therefore, any such meetings happen, the one who receives must act up to the very word and letter of what has been already

settled. Even if he is not sufficiently careful in the matter, the visiting Zamindar should take no notice of it, considering that it is the silly fault of his host.

There are many more things to be said on this subject. On the whole Europeans, especially the inhabitants of Great Britain, know more of what belong to good manners than Hindus. Yet there are some points required by Hindu good manners to be observed which Europeans overlook when they meet Native gentlemen. Yet, if they find a native fail, they will at once remark that he is a rude or a dirty fellow. However, we must be very careful in our behaviour when we meet them. On the whole, whether you come in contact with Europeans or Hindus, your manners must be good in word, in act, and in gesture.

In the Mahabharata, Vidura in his advice to Dhritarashtra and Dhaumya in his advice to Yudhisthira and his brothers,

give some very good principles suited for one's behaviour and conduct. I hope you, my dear friends, will read them carefully in your mother tongue and also note in what connection they were given by those two learned and wise gentlemen.

SPORTS AND GAMES.

I use the word "sports" in the sense of out-door games. They may be divided into two classes, namely, manly and ordinary. There is nothing in the world that gives more enjoyment than sports, especially manly sports. But at the same time there is a great deal of danger in them. Manly sports are shooting, hunting, pig-sticking, polo, hurdle-racing, and so forth. As there is a great deal of danger in them, you should not engage in them recklessly, but with great care and caution, and after careful practice. Generally Europeans are more reckless in sports than Indians. But you are not an ordinary person ; on your safety depends the welfare of many thousands of people. Therefore, in big game shooting, you should always have an extra rifle or two with you in the hands of one who can be depended on as a good shot and for

resolute courage. His duty is to hand the spare rifle quickly to you after you have fired off both the barrels of your rifle, to reload it promptly and to hand it to you again by the time you have discharged the second rifle. You should also have another trustworthy man with you with a spear or dagger to be utilized at close quarters. But never keep more than three persons with you. Of course in stalking you should have one or two shikaries with you. In tiger-shooting it is always a safe thing to shoot from a *munchan*. In the north, people shoot tigers from the backs of elephants. There the country is quite different from the southern parts of India. It is covered with long grass, and almost bare of trees. People ride on elephants, and surround the spot where the beast is tracked to. The technical term is "ringing the tiger." In ordinary jungles also, it is a usual thing to shoot tigers from

the backs of elephants. The elephant must be well trained for tiger-shooting; otherwise it is safer to shoot on foot than from that huge animal. If you take your position on foot you should be well covered with green branches of bushy trees and plants. If you wound a tiger or a panther, never follow him up if you have lost sight of him. It is always safer to wait for a while and listen for his movements. When there is no sound from him heard, send some sharp shikaries with stones to climb some neighbouring trees, and to throw stones in the direction the beast went; and they must also look for him from the trees. A still safer thing to do is to get a herd of buffaloes or a flock of sheep or goats driven in the same direction. But never follow a wounded tiger or panther in a rash manner. Some well-known sportsmen say "never trust a tiger." Tiger-shooting is always very dangerous unless

you know well his “ ways and habits.” As I said before, your safety is the chief thing in manly sports ; I advise you never to follow a wounded tiger, panther, cheeta, bear, or hyæna, under any circumstances. If a sportsman shows any amount of courage and presence of mind in following and killing a wounded beast, people take very little notice of the adventure. If, on the other hand, he loses his life, though under unavoidable circumstances, people say he was a rash and careless fellow. Therefore you must be very careful and cautious in shooting wild animals. If the shikari or any other ordinary sportsman that accompanies you happens to lose his life in following a wounded beast, you will surely protect his family. If, on the other hand, anything were to happen to you, several hundreds of families would be deprived of their protector.

It is said that if a man shoots twenty-one tigers he is called "tiger-slayer." My younger brother, the present Rajah of Jetprole, has shot sixty tigers up to the present day. It is said in the Hindu Sas-tras that if a man shoots a hundred tigers he is considered to be quite equal to the one who has performed the great sacrifice called the Rajasuya. I hope that my brother will be able to reach that number in course of time. But neither he nor any other sportsman should be subject to an uncontrollable desire to complete the number, one hundred or twenty-one.

As regards other game, such as deer, pigs, etc., one should be more humane to them. As far as possible, you should not shoot hinds nor a sow when it is followed by its farrow. Of whatever kind the game may be, a tiger or a deer, you should put an end to its life when it is badly wounded and cannot get away from

the sportsman. It is very unkind of the sportsman to see such an animal suffer from its wounds or to play with it for his own fanciful amusement.

To a man of our position big game shooting is essential, because it teaches us how to be patient, to become courageous, to grow accustomed to fatigue, to become quick and good shots, and it gives us plenty of exercise and makes us watchful. But you must not devote too much of your time to Shikaree. Hunting, pig-sticking, paper-chasing, etc., make good riders; but you should not be reckless in riding. Nearly the same is the case with polo, and hurdle-racing. If I were you, I would not go in for polo and hurdle-racing, as many a distinguished person has lost his life in these games. If you want to play polo, you had better play for fun and exercise in riding on well-trained ponies, but never play in a match or never go in for hurdle-racing. Racing

may be beneficial to professional men, but it ruins many others. Several Maharajahs and rich people have ruined themselves by going in for racing. One may go and see the fun or he may even lose a few rupees in betting ; but it is not at all advisable to take to it.

There is a great deal of exercise, though of a solitary kind, in riding. There the game is between the man and the horse, for the horse is a sort of companion. All the Gymkhana sports on horse-back are excellent exercise both for body and to mind.

All games of skill requiring activity, such as polo and cricket, teach us fairness. As no one is allowed to dispute with the umpire, he must subordinate his opinion to that of the umpire. Again the chief merit of the games is that they teach us to keep our temper. Western people say cricket is the best of games for discipline

as it has 'a captain of the eleven' to whom the rest of the side owe implicit obedience. There are several similar games in our country guided by a captain. But we have no prescribed rules for them, and therefore they are apt to encourage cheating, to cause the players to quarrel, and thus to deprive the game of pleasure.

Nearly all sports and active games give strength to the body, and teach us courage, calmness, self-reliance and many other excellent qualities calculated to help us much in dealing with the ordinary affairs of life.

HEALTH.

शरीरमाद्यं खलु धर्मसाधनम्.

This is the most important subject for us all. There is a saying in Sanskrit, namely, "The body is the first and the chief means for doing all kinds of good work." A person with a weak and diseased body can do little. Therefore we must have a healthy body. To keep our body in health, we must be regular in all our actions. No one can keep his body in health without proper exercise, regular meals and all possible cleanliness.

If any one impartially and carefully studies the Hindu methods and rules prescribed in their religious books for a person's behaviour from birth to death, and for each hour of the day from early morning till the time to go to bed, he cannot but come to the conclusion that every one of them is framed with this object

only in view, to keep the body in health ; yet most of them appear at the first view as if they were simply connected with religion. Purity is prescribed as the first essential in all actions ; because there is nothing more important and necessary for the maintenance of health than purity. Purity must be observed both in body and in mind. The great Manu says : “ Impurity does more than anything else to shorten a man’s life in this world.” Bhishma and some others advised the King Yudhisthira about his health. They said that he should not neglect his health, and that he should be in daily consultation with qualified physicians. All the best qualities that a man should possess depend on health. If his health fails, he cannot do anything as he should do.

As I am not a physician, I cannot enter into detail regarding the rules prescribed for maintaining health ; but I can give you

some general and practical rules for keeping your body in health in this country. You should rise early (before sun-rise) in the morning ; change your clothes after cleaning your teeth, whether you bathe or not ; take a cup of tea or whatever else may suit you, go out for exercise and return before the sun gets hot. Then bathe and take your breakfast at 10 or 11 o'clock. The morning exercise may be riding, shooting, bicycling or walking. If you have to go out a long distance for shooting, you should take some *Chotahazri*, but it is not necessary for you to take it every day as Europeans do. In the afternoon you may take some tiffin and go out again in the evening. The evening exercise may be tennis, rackets, golf and games like these, or riding and walking or driving. Self-driving is also a good exercise for the chest and the arms. Take your dinner early and go to bed before 11

o'clock. Never take exercise, as a rule, so as to overtax the strength of the body. After exercise, do not expose your body to a draught. The best thing is to get into a bath or to rub your body well with a rough towel and then put on fresh clothes. Your dress should be suitable for the season and the country. Never read when there is a bad light. At night the light of the lamp should not be too bright or too dull for the eye.

Never take heavy meals, or as many youths do, enter into an eating competition. Always be careful to keep your bowels open. It is one of the five general rules:—Keep your head cool, your feet warm, and your internal arrangements in order; honour the King, and fear God. If you ever feel a slight sickness of any sort, see the doctor at once; and never put off seeing him for days. Though you are well, doctors say it is a safe thing to

have your heart and kidneys examined once in six months or so.

The abuse of alcoholic liquors, and the use of opium, ganja and other intoxicating articles except under medical advice, are always injurious to health.

“Never get into those habits, and the want will never be felt.” The one who gets into any of those habits is “Dead while he lives,—dead to his duty, dead to the world, dead for every useful purpose.”

Intoxicating liquors and drugs are forbidden by most religions of the world. It is one of the ten commandments of the Vedas. Indians in the good old days were particularly opposed to, and had a great antipathy against, intoxicating drugs and drinks. But it seems that Mahommedans introduced opium, ganja and such drugs into this country. Now our people, I am very sorry to say, have learnt the bad

habit of drinking from Europeans, instead of acquiring many of their best qualities, such as straightforwardness, impartiality, courage, honesty, and so forth. Among the lower classes of people, toddy-drinking has been and continues a general practice ; but, though it is equally objectionable from a religious point of view, yet it is not so injurious to the body as these European alcoholic liquors. Many of the better class of Hindus, who gave early promise of usefulness, have shortened their lives by drinking. I must admit that I am in the habit of taking a little liquor, but always in moderation. I pray you not to follow my example in this respect. In short, never drink a drop of intoxicating liquor and never eat a grain of intoxicating drugs, except when prescribed to you by a doctor as medicine.

Out of your business hours, do not give yourselves up to too much thinking. Keep

yourselves always cheerful and untroubled in those hours of relaxation.

Smoking is considered to be not altogether a good habit. It is objectionable also from a religious point of view, whether of Hinduism, Mahommedanism or Christianity. If you anyhow get into that habit, be careful to keep the habit under restraint. Never become a slave to it, and never allow your children to smoke before 25 or at least 21 years of age. It affects the growth of children to a certain extent. It is a very objectionable thing for females to smoke.

I regret very much to mention here that it is a general practice with Hindu and Mahommedan physicians to persuade people to have recourse to aphrodisiacs. My advice is not to listen to such quacks, but to consult an honest thoroughly qualified physician, and, if there should be weakness, to follow his advice, and to pay strict

attention to exercise and diet. Never take such medicine unless you really feel the defect. In ordinary cases proper exercise and diet are the best things to be recommended, and, if carefully looked after, will produce the desired effect.

COURAGE.

Mr. Macnaghten classifies courage as of two kinds, namely, physical courage and moral courage. He says physical courage means that “ which enables us to meet bodily dangers and even death, without fear ”; and moral courage means, he says, that “ which enables us to say and do *what we know to be right.* ”

Hindus say that courage means patience of mind in fear, sorrow, pain, danger, and also in bearing the effects of the six emotions called the six internal enemies of man, *viz.*, desire, anger, avarice, arrogance, delusion and envy.

PHYSICAL COURAGE.

We must not take acts of mere daring as those of courage. There must be some thought or principle in an act of courage.

An action at close quarters may sometimes in the end turn into a brave or gallant act. Some call it a daring action. But daring actions alone never come under the above heading. Bravery, we may call "fearless action, which cleaves to its purpose, regardless of consequences." We see courage in that sense in animals too, when they turn at bay. The best courage or bravery we find is that of a game-cock. Courage in men is of a much higher quality than in dumb creatures; because we have thinking and reasoning powers which they have not.

"It is this same courage which often inspires soldiers in battle, and sportsmen in the jungle, to face great peril, not only without fear, but even with a kind of 'stern joy' and pride." * Trained soldiers are generally brave men and they stand to-

* The above words in quotation are Mr. Macnaghten's.

gether because of discipline at the entire risk of their lives. You must have seen some soldiers (officers included) wearing a Victoria Cross. It is the highest distinction to be won only by gallantry. We all know well of the great soldiers, Earl Roberts and Lord Kitchener of the present day. They were ordinary soldiers at first and now they have been raised to their present distinguished positions for their valour and distinguished services in war.

I was fortunately present at the Guildhall in 1902 at the presentation of addresses to Earl Roberts and Lord Kitchener by the Corporation of London on their return after the great Campaign in South Africa. It was a great and very enthusiastic function.

When Lord Kitchener arrived in London from South Africa, he was met by Their Royal Highnesses the Prince of Wales and

the Duke of Connaught, at the Railway station. That kind of high reception is only due to ruling monarchs and their heirs-apparent. You now see, Kitchener obtained that high honour simply for his successful conduct of a difficult war. On the Canadian Arch which was erected for the Coronation, but then used for the occasion, there were put two inscriptions in his honour, *viz.*, "Soldier in War" and "Soldier in Peace."

In the battle described in the Mahabharata, though there were many heroes, Abhimanyu, the son of Arjuna, was considered to be the best. All the best warriors of the enemy surrounded him and fought with him. He, being unfortunately separated from the heroes on his side, fought very bravely with the enemy as long as life lasted. There are many more instances of valour, such as that shown by Sri Rama, Sri Krishna, Bhima, Arjuna

and many others. I will now give you an account of more recent valour shown by the defenders of Bobbili Fort in 1758. This battle was fought between one of my ancestors with his small army and the combined forces of Vizianagaram, the French and the Nizam who numbered 14,000, of whom 12,000, *viz.*, those of the French and the Nizam were all well trained. I quote some parts of "Orme's History of Indostan."

"The assailants admired, for no European had ever seen such excess of courage in the natives of Indostan, and continually offered quarter, which was always answered by the menace and intention of death: not a man had gained the rampart at two o'clock in the afternoon, when another cessation of the attack ensued; on which Rangarow assembled the principal men, told them there was no hope of maintaining the

“ Fort, and that it was immediately neces-
“ sary to preserve their wives and children
“ from the violation of Europeans, and the
“ more ignominious authority of Vizeram-
“ rauze. A number called without distinc-
“ tion were allotted to the work ; they pro-
“ ceeded, every man with a torch, his lance,
“ and poignard, to the habitations in the
“ middle of the fort, to which they set fire
“ indiscriminately, plying the flame with
“ straw prepared with pitch and brimstone,
“ and every man stabbed, without remorse,
“ the woman or child, whichsoever attempt-
“ ed to escape the flame and suffocation.
“ Not the helpless infant, clinging to the
“ bosom of its mother, saved the life of
“ either from the hand of the husband and
“ father. The utmost excesses, whether of
“ revenge or of rage, were exceeded by the
“ atrocious prejudices which dictated and
“ performed this horrible sacrifice. The
“ massacre being finished, those who ac-

“complished it returned, like men agitated
 “by the furies, to die themselves on the
 “walls. * * * Never-
 “theless, none of the defenders quitted
 “the rampart, or would accept quarter;
 “but each fell advancing against, or strug-
 “gling with, an antagonist; and even
 “when fallen, and in the last agony, would
 “resign his poignard only to death. The
 “slaughter of the conflict being completed,
 “another, much more dreadful, presented
 “itself in the area below: the transport
 “of victory lost all its joy: all gazed on one
 “another with silent astonishment and re-
 “morse, and the fiercest could not refuse a
 “tear to the deplorable destruction spread
 “before them.” Such was the gallantry
 shown by my ancestor and his followers.
 Not only men but also women have shown
 bravery or courage. But such occasions
 happen very rarely; women are not born
 for such action. Satyabhama, Damayanti,

etc., and in recent years, such as Sultana Rezia, are examples of feminine heroism. For a widow to become “sati” demanded courage on her part. The strong belief that she would join her husband in a future birth or in Heaven was the source of her courage. Otherwise no woman would have dared to meet such a terrible death. On the other hand, some foolish women put an end to their lives by hanging, by drowning, or by poisoning themselves, even for very trifling causes. There is nothing but foolishness in them and their actions may be called daring, but not courageous.

MORAL COURAGE.

Moral courage means to be patient of mind in sorrow, pain, and under the effects of the six emotions, *viz.*, desire, anger, avarice, arrogance, delusion and envy; and the strength of mind to say or do what we know to be right.

“This moral courage is the courage which
“ braces us always to do our duty ; always,
“ in spite of all opposition, of all derision,
“ of all loss or trouble, to think, say, and do
“ what we know to be right. This is the
“ noblest form of courage, and yet it is the
“ courage most commonly required ; it is
“ the courage which every day, almost
“ every hour, demands of us all.

“ This is the highest heroism, the heroism
“ of every day ; for this is strength of
“ character, compared with which other
“ strength is as weakness. And this is the
“ strength which inspires with fortitude
“ man or woman, boy or girl, making no
“ distinction of age or sex, of bodily power
“ or bodily weakness, except that it grows
“ with our growing years, and often grows
“ stronger as our bodies grow weaker.

“ To speak the truth under all circum-
“ stances,—this is moral courage. When we
“ are conscious that we have done wrong,

“ then not to be afraid of the shame, but
 “ fearlessly to confess our fault,—this is
 “ moral courage. Not to be ashamed to
 “ be honest, not to be ashamed to appear
 “ as that, and only that, which we really
 “ are,—this is moral courage. Not to be
 “ ashamed of comparative poverty, compar-
 “ ative weakness, comparative ignorance;
 “ not to be ashamed, in general, of our infe-
 “ riority to others; but under all circum-
 “ stances to do our best, simply, candidly,
 “ honestly, without regard to the favour of
 “ man, and with regard only to duty and
 “ God,—this is moral courage. To bear,
 “ with calm unruffled spirit, pain, disap-
 “ pointment, and bereavement, braving the
 “ worst and hoping the best, seeing the sun
 “ behind the cloud,—this is moral courage.
 “ It is written in the recently published life
 “ of a Punjab officer, Reynell Taylor, that
 “ he was ‘a hero absolutely fearless, not
 “ only in battle and bodily exposure, but in

“every daily occupation of life : he feared
 “God and nothing else.’ *To fear God and*
*“nothing else,—this is moral courage.” **

You must think well before you do anything. If you then find it to be right, do it without hesitation. If you are young or ignorant of any subject, consult with those who have knowledge on that particular subject and act accordingly. People do not act generally as they think, because they do not always think consistently. They are so changeful in their opinions and thoughts. When they hear of or read of any moral principles, then they think of them and desire to act according to those principles. But when it comes to action, they do not remember the principles, but only do what they like.

Politicians are considered to have the greatest courage of mind. But Pandits belonging to all religions, being mostly bound

* (Quotations from Mr. Macnaghten’s Lectures.)

by formulas, are generally weak-minded. The great Akbar had a very great respect for Pandits of various religions. He used to spend Fridays with them at Fatehpur Sikri near Agra. But he never consulted with them on state matters, because he thought them weak-minded, and hence incapable of giving advice on such matters.

When a person finds on good authority and declares that a certain belief in vogue is contrary to reason and truth, people at first say his statements are absurd, and ridicule him. But we must not heed such ridicule. This will show you have strength of mind. In all our undertakings, though we get discouraged at the beginning, we must try to succeed in the end by perseverance and courage.

“The world is blind to moral worth, but worth which has courage to persevere will be recognised and honoured at last.”

When the Pandavas became slaves to

Duryodhana in that great gambling match, the greatest that has ever been known, they did not say a word or do anything when Draupadi was dragged into the audience chamber and ill-treated, though they were very much superior in strength and ability to the Kurus. They were silent because they wanted to abide by reason. It is an instance of moral courage.

In all our right endeavours we must try and try, stronger after each failure, till we succeed in them. Such perseverance in spite of our failures is also called moral courage.

MONEY.

This is a very important subject for us all. We must be very careful in dealing with money. If your estate is involved in debt, you must pay off that debt first and then think about spending money in other directions. I am happy to say that, now that the Court of Wards Act and the Impartible Estates Act are passed, none of our estates can, hereafter, be heavily involved in debt. No creditors will now lend money, as they used to do before, to the holders of Impartible Estates. If you do not come under the category of estate holders, your estate will be saved by the Court of Wards Act before it becomes heavily involved in debt. For these two Acts our ever grateful thanks are due to Lord Ampthill, under whose Governorship the beneficent measures have been passed.

Suppose your estate comes to you without being involved in debt. Then you

should utilize its net income with contentment. Sukra, a great sage, said that you should divide your net income into five parts, save, without fail, one-fifth of it every year and spend the other four parts in equal shares in the following ways :—i. In charity ; ii. for getting a good name, or for maintaining the dignity of your position ; iii. for enjoyment ; and iv. for the benefit of relatives, and people who are the descendants of families that have served the estate for generations. You will all, I am sure, agree with me if I say that the above way of dividing your net income is good and based on virtuous principles.

Narada, another great sage, says that you should save every year three-fourths, or half, or at least one-fourth, of your net income. In my opinion, it is utterly impossible to save three-fourths of your income or even one-half of it. To maintain the prestige of our position, we have

to incur several expenses which look unnecessary to the ordinary man. The thirst for saving causes misery. Of course, if any one is fortunate enough to discover precious stones or minerals in his estate or to be one who has a large mercantile business, the matter will be different. Then Narada's principle of saving more than one-fourth of the income may be easily observed. It was perhaps in view of these different circumstances that he, we may presume, prescribed so wide a range as from one-fourth to three-fourths of the net income to be saved so as to suit people of different ranks and positions. Without laying ourselves open to the charge of meanness, we can easily save one-fourth or at least one-fifth of our income every year.

There was a Maharaja in the north of India who made it a rule that so many lakhs of rupees should be added to his treasury every year. In case he could not save so

much from his income, he used to borrow the sum lacking and put it into the treasury. Though I appreciate his rule, I object to his practice of borrowing money. I know another one, who having set apart so many lakhs of rupees as his permanent, or rather reserve fund, pays to his creditors much higher rates of interest than what he gets, from the Government paper in which he invests his reserve. There are two defects in his principle : there will be no increase in his treasure on the one hand, and, on the other hand, he will become more involved in debt. Some other people have a thirst for money. They don't enjoy it for themselves, nor do they do with it what they ought to do.

Mr. Macnaghten says : " You who have money, be kind, be generous, do all you can to remedy the miseries which surround you on every side. Help the deserving, comfort the sick, relieve the distress of the

poor. So doing you will be rich indeed ; this is the true glory and grandeur of money."

He further says in his nice lecture on money : " Money has its dangers. One great danger is pride. Money often leads men to be proud, and to think themselves better than their fellows, when really they have no merit at all, except the power which money gives them. Sometimes people, because they are rich, become so elated with their own importance that they think their very faults to be virtues, their foolishness to be wisdom. They deem themselves to be above law, to be above God's law as well as man's."

This criticism on the thoughts and doings of the rich applies to all, Zamindars as well as all other rich persons. Now I turn again to the question, what part of our income should be saved ? How can you form an idea as to how much you can,

or ought to, save every year? None of us can guess the figure. Therefore, before the close of the current Fasli, get a budget prepared for every item of your expenditure in the next Fasli. As you will be quite new to your business, consult with a few of your higher officials as regards all the items in the budget and find out what are necessary and what are unnecessary or extravagant. After finally settling the budget in that way, strictly adhere to it. If your estate is somewhat involved in debt, don't think much of charity or seek to acquire fame. First clear off your debt, then think of other things. If you save one-fourth or one-fifth of your income, you will grow richer and richer every year and can utilize your money more and more for charitable and public purposes. Many a man has perished by spending, whether in good or bad causes, more money than he gets. What I have said above is that

you should save some portion of your income every year. I must now tell you how you should invest it so as to increase it. In former times, one who was able to save money used to put it into his treasury and lock it up. We must not find fault with him: because there was then no other safer way of guarding it. Many, even in those days, really spent their accumulations in making agricultural improvements. Even now this is the best way of investing money. If you improve the agricultural conditions in your estate, you will get more revenue from the estate and the condition of your ryots will be greatly improved. Then with the surplus money that you may still have, what should you do? Advance loans and secure their repayment by mortgages on lands and villages in and about your estate. When a chance comes, buy them. If you still have money in hand, buy Government

paper, though you get for it only a small interest. Don't look to the interest, but look more to security. It is not advisable to keep much money in the Banks and with Mercantile Houses. Don't put any money in rotten companies. I prefer the first three ways of investment to buying Government paper or so forth ; because, though you yourself may be very careful in your savings, your successor may not be a careful man. If he becomes extravagant, he will spend in no time all the money you have so carefully saved, if it is in the shape of cash or Government paper, in fixed deposits in Banks and in Mercantile Houses. Therefore the best way of improving wealth is to spend it on agricultural improvements in your estate, in buying lands and villages, and in lending money on the mortgage of lands and villages. Then your successor, though he may be extravagant, cannot easily squander away such savings.

YOUR ZAMINDARI.

Though I give to this lecture the title "Your Zamindari," the Zamindari is not at all your own absolute property. You are simply a life-tenant of it and are to improve it and enjoy a proper share of its produce in a manner suitable to your rank and position. Most of our Zamindari's have been obtained by valour; but the modern ones have been acquired by the prudent management of our ancestors, whom we now proudly represent. "It is of their merits and greatness that you now enjoy the fruits; and, as you have inherited the fruits of their labour, so you have inherited the responsibilities which greatness always brings with it. See that you prove yourselves worthy of them; that you be great as they were."* But a

* (The above words in quotation are Mr. Macnaghten's in his lecture on money.)

few of our forefathers took a different view of the question and thought that the ancestral estate was their own absolute property. Though in one sense the Zamindar had an absolute right by law in certain circumstances, it was not for him to alienate any part of it in his life-time. Not bearing the above fact in mind, some of our forefathers alienated several villages and lands belonging to the original Zamindari, or borrowed money to such an extent that after them large portions of the estate had to be sold for paying off the debts. Even to the present day many of the estates in our Presidency are involved in such heavy debts that large portions of them will have to be sold in order to save the remaining portions.

An ancestor of mine, whom I am very sorry to mention in this connection, had no children, and had three younger brothers, who all died childless too before him.

Then for want of children he most unconcernedly alienated by gift several villages and many large pieces of land in this Zamindari to his people. Once he was a very capable ruler and administrator and acquired four new estates. But being childless, as said above, he gave the newly acquired estates away to his different relatives. I knew very well another Zamindar, who, being under a mistaken impression in regard to the absolute ownership of his estate, greatly involved it in debt. Once a well-wisher of his approached the Zamindar when he was in a good humour and told him that the estate would be totally ruined, if he should continue to borrow money in the manner he had already done. Thereupon the foolish master replied thus:—"As long as I live there will be no lack of meals and clothes for me." Another Zamindar in connection with titles and honours said: "I would

sacrifice my Zamindari if I could thereby get the salute and honours which my father used to have." There may be several more of the above stamp.

Now, my friends, think of those and such other people, and note how foolish they were in thinking that their ancestral estates were obtained for them and for them alone. Many of our Samsthanams were bestowed upon our ancestors in recognition of their meritorious military services to the Government. So long-standing are many of these Samsthanams that they have already passed through the hands of no fewer than twenty-five generations of rulers ; and of a few of them, it is no exaggeration to say that the thirtieth ruler in succession, counted down from the founder, is at present in possession. Again, fortunately, most of the Zamindars knew not clearly that they had a right to alienate their estates to any one they liked

against the interests of their heirs until the unfortunate Privy Council's decision declared it in the Pittapore Suit. (O. S. No. 6 of 1891.)

If instead of a few the majority of the Zamindars of past generations had had the foolish idea of those I mentioned above, or if they had known they had a right to alienate portions of their estates, is it not right to think many of the estates would have been lost long ago? Now our grateful thanks are due to our present able and worthy Governor, Lord Ampthill, for the Madras Impartible Estates Act which has been passed last year (Act II of 1904). By this enactment, two important objects have been secured:—

(I). More than one hundred estates are saved from partition or even from the fear of very costly and ruinous litigation against partition. (II). The proprietor of an impartible estate shall not alienate or bind

by his debts, such estate or any part thereof beyond his own life-time, unless the alienation is made or the debt incurred under circumstances which would entitle the managing member of a joint Hindu family to do the same. Hereafter no money-lender will readily lend money to the proprietor of an impartible estate; because the burden of proving that the purpose for which the money was borrowed was lawful rests on the money-lender. This is a great permanent boon to all holders of impartible estates. Now we must know either by common-sense, or by the Impartible Estates Act, that we have only a life-interest in our estates; that we must manage them to the best possible advantage and that we have only a right to enjoy a proper share of our incomes according to our position and rank.

Even proprietors who do not come under this benevolent Act should treat their

estates as inalienable as they were obtained by their forefathers either for meritorious services or by their prudent management as clearly stated in the first part of this lecture.

In bygone days our ancestors had a chance of showing their military genius to the then existing Governments and of obtaining a new estate or estates from Government as a reward for their military services. Now there is no such need for the Government to ask us to help it and therefore we have no chance of enlarging our Zamindaries in the above way. Now the only chance of enlarging our estates is that we should manage them prudently, save annually a fair share of their income and spend it on improving the agricultural resources of our own estates or in buying new lands, villages and even estates.

I may here classify the holders of estates :—

I. Rajahs who have the hereditary

title of Rajah are those whose ancestors in bygone days exercised regal powers. They come next in rank after the independent Chiefs.

II. Poligars and certain Zamindars are those who hold estates that were given by the Government or by the ruling Chiefs for military services; but they never exercised regal powers.

III. The other Zamindars are those that were created by the then Government or by the then ruling independent Chiefs, or by the above Rajahs, not particularly for military services, but for other causes and were always subject to the Government or the ruling Chiefs or Rajahs.

IV. Jaghirdars are those who hold estates that were given by the then Government or by the ruling Chiefs for some charitable purpose, but not at all for military services.

V. Proprietors are those who hold estates that were sold in auction for arrears of Peishcush, or Government taluqs sold by the East India Company. The East India Company, whose main object was trade, sold Government lands in lots for their revenue for the sake of convenience.

Except the proprietary estates, all the rest were in existence before the Permanent Settlement.

MANAGEMENT.

This is also one of the most important subjects for us all. But as the mode of management differs in details in various estates, I shall now deal with its general principles only. Let us suppose you are fortunate enough to be trained and brought up under your father, and that you attain your majority before you succeed to your estate. If your father, during his life-time, entrusts you with some of the office work, it is well and good. If he does not, then keep in touch with the Zamindari affairs and with high officers of the estate as much as possible. But do not spend your time idly or in luxuries. Never say a word to any one in the way of finding fault with your father. Though you may find some of the items of expenditure are

necessary or extravagant, you must not think of such items, unless your father is not saving money and improving the estate.

Whatever be the circumstances under which you succeed to your estate, *i.e.*, whether you were or were not under the Court of Wards, you must consider all the money lying in the Treasury in the form of savings at the time of your succession, and all the landed property added to the ancient estate before your succession, in other words, all the movable and immovable property, as part of your ancient property, and you should never spend a single pie or alienate a small piece of the newly acquired land. But try to improve the personal and the real estate.

On the other hand, suppose that the estate was unfortunately involved in debt. If so, never think of buying this or that, of charity and of name, but clear off your

debt first and think of other matters afterwards. I know a friend who was very careful in his expenditure till he had cleared off his debt and had saved a little. But I have, of course, heard of only a few men of that stamp.

It is always a very good thing to do to continue the same Manager or Dewan for a few years. If you find him able and honest, you may continue him longer. Even the Government will, on your application, lend you, for a few years, the services of the same Manager that was managing your estate under the Court of Wards.

If you have to select a Manager or a Dewan before you are well acquainted with the management, even for a fairly high salary, get a retired Deputy Collector as a Manager, or the Dewan of some estate who has had the reputation of being able and honest. If you and your Manager are both strangers to work, you will never

know what is to be done and you will become a loser in many ways. Whatever abilities he has, watch him carefully and do most of the work yourself with the aid of such a man. Then you will learn the business in detail and he cannot cheat you even if he wishes to do so ; because you do and know the business in detail.

After the first period suppose you have to select another Manager. It is always good to employ one whom you know well. If you hear of any one who is an able man, send for him, see him frequently and, if you find he appears to you a suitable man, then appoint him as your Manager. Sometimes Europeans recommend some one for the post. Their recommendation will always be good, if it is made at your request. After the first period, I think from my own experience, it is satisfactory to have two Managers instead of one. I have also noticed that the management was well

conducted in some other estates, when there were two Managers. If there be only one person, he thinks too much of himself or thinks himself equal to his master ; he may put off work, leave it in arrears, or may neglect to do what is to be done. If there are two Managers, they consider themselves nearly equal to each other, and so there will be a sort of rivalry between them ; and in the absence of one for any cause, the other will dispose of the work. If you cannot get a suitable man for the Head Managership in your own establishment, give the second Managership to one already in your service. Then all the officers, such as Amins or Tahsildars and the heads of the various departments, will aspire to the Managership, and work hard and well. Of course this method of having two Managers is not intended for small estates.

Again, from my own experience, I should

like to say that, if you can get an able and honest man from your own establishment for the Managership, that is the best. A lawyer will soon acquire revenue experience. A retired Tahsildar or a Deputy Collector, if he retires after the required service for pension or before that period on some personal cause, will make a good Manager. He will sooner than a lawyer get the revenue experience of an estate. The revenue system of a Zamindari differs in many points from that of the Government taluks. The Zamindari officials have also no such powers as those possessed by the Government officials. If the Government official served his full period of service, *i.e.*, till he should be forced to retire under the fifty-five years' rule, he would not be of much use to any Zamindari. Generally do not keep one in the Manager's post for more than ten years. First give him five years' term ; then, if you are satis-

fied with him after that period, you can extend it for two or three years more or till he finishes the ten years' time.

I tried two schoolmasters as Managers, and I have heard of a few other schoolmasters who have been made Managers; but from my experience I cannot recommend Managers to be chosen from this class. It is different with teachers who were not schoolmasters before and who have been employed in teaching young Zamindars at their own homes, for such teachers will be in touch with the affairs of the management. Of those some have turned out capable Managers. Not only the teachers, but their pupils brought up at home, will be in touch with the management; and the latter will generally become competent Zamindars. But I think I should not like that a Zamindar should appoint his own tutor as his Manager or his Private Secretary: in such cases a lack of independence is generally

observed in the master's judgment. In this connection let me tell you that you should never keep any relative of yours in a high office in your Zamindari, if he thinks that because he is your relative he is entrusted with that post.

Don't give too much power to the Manager over the Amins or Tahsildars and the heads of departments, but keep such power to yourself. Sign every payment cheque, all credit orders and chittas. Chittas means various account books kept, one for each separate branch, such as cash, bank, jewelry, gold, silver, temple property, and many other minor accounts.

Never allow your officials to file summary and ejectment suits against your tenants without your special sanction. Find out now and then whether your officials cause any oppression to them. Be kind to the tenants, give them opportunities to repre-

sent their grievances. You must always keep the tanks, channels and other water-sources in good repair. Provide your villages with drinking-water tanks and wells, and also roads, if needed. At the beginning of the Fasli (official year) get a budget prepared, see in what items you can curtail the expenditure, and in what items you are spending money extravagantly.

Always be kind to all your servants and officials, give them presents with pleasure when they do their work better than their equals and, mind you, punish them with regret when they are punishable. If they begin to go wrong, show your displeasure by slight punishment, but at the same time give them a chance to redeem the past. You should not give to any person any chance to use his influence over you. All your decisions must be independent. Never let go any person, let him be your greatest

favourite, without inflicting on him the punishment that he deserves.

Pay their salaries without fail in the first week of every month. Help them with money in marriages, &c., or by paying their salaries in advance when they need such help. Make rules for every sort of pecuniary help you wish to show to your servants, and also in some cases to your ryots. Then you will have no botheration in that matter. On the whole, you should become so popular with your people that even those that have been punished by you for their faults should not say a word against you, but should always evince loyal feelings towards you.

FORTUNE.

This is a new subject on which nothing is said in our books. Let us, however, think over the matter. I simply put you the following three questions first, and will answer them afterwards. I use the word 'fortune' in the sense of that which is beyond human control.

I. How many kinds of fortune are there?

II. Which of them is the best fortune?

III. Who is the most fortunate of men?

Every degree of wealth, however small and impermanent, may be considered to be a fortune. Therefore we shall begin from the estate of an estate-holder. Fortune may favour one in six ways, which I now classify alphabetically: One may be favoured by fortune i. by Adoption; ii. by

Birth ; iii. by Discovering precious stones, metals, and hidden treasures ; iv. by Gift ; v. by Reversionary Inheritance ; vi. by Self-acquisition.

Now I will classify them in the order of precedence and give some reasons for the order I give.

1. The fortune that comes by birth is the best of all ; because the man who receives fortune by birth, though he may receive kind treatment and comfort only like the other children of his parents, is yet respected by all his people as their future ruler from the moment of his birth.

2. Fortune obtained by adoption follows that which comes by birth ; because generally adoptions take place when a boy is young. From that moment every care is taken of the boy just as if he were a son born in his adopted family.

3. Fortune obtained by reversionary inheritance comes as the third in rank. This

fortune comes to a person at various ages. But before he obtains it he is counted as an ordinary person. I always regret, however, the acquisition of wealth from a mother's branch of the family, as, of necessity, it implies extinction of the maternal line.

4. Then comes the fourth kind, the fortune obtained by discovering precious stones, minerals and sometimes hidden wealth.

5. The fortune obtained by gift is put fifth in rank among the various kinds of fortune. As there is no self-exertion in obtaining this fortune, it is placed immediately before the fortune got by self-exertion. It can hardly be looked upon as altogether good fortune as the one got by self-exertion.

6. Self-acquired property---if it is large enough to be called fortune-- is classed as the last kind of fortune, for, though a man has acquired property by his own exertions, there must be, according to the

Hindus, some help of Providence even for this fortune to be acquired. Self-acquired property is for this reason regarded as a fortune also. You will, besides, later on see that without self-exertion none of the fortunes can remain and be regarded as fortunes.

Now comes the question, who is the most fortunate amongst those who obtain one or another of these six classes of fortune. Fortune may come to a person providentially, but unless he, by his own exertions, manages it to the best possible advantage to that fortune he will not be a fortunate man at all after a few years. His fortune decreases day by day. So, by whatever way he acquires fortune, he must manage it to the greatest possible advantage. Then he may be called the most fortunate man. Then who is considered to be by far the most fortunate man? One who obtains his fortune by one or more of the above modes, except the sixth, and in-

creases the fortune by the sixth, *viz.*, self-acquisition, is called by far the most fortunate man. Some people, though fortunate by birth, obtain more by reversionary inheritance or by finding valuable things in their estates or by both. If they manage those fortunes to the best advantage and acquire more by self-exertion, they are much the most fortunate men. Therefore, my young friends, don't you think that you are fortunate because you have got any of the other five heaven-sent fortunes, when you are without the sixth. Remember that only if you manage your property to the best advantage and acquire some additional immovable or landed property, will you deserve to be considered to be by far the most fortunate man; and the Almighty will be pleased with you, because you have increased the fortune that has been allotted to you by Him.

WEALTH AND ITS ENJOYMENT.

Wealth, if rightly used, is another great blessing for man. Without wealth, in other words, money, neither a kingdom nor a commercial body can be maintained. It is a blessing to be rich if a man be rightly disposed. If a man be rich he may have all sorts of comforts and enjoyments. He may gain many friends and may help the poor. Generally wealthy people among Hindus do not reap the same enjoyment from their wealth as the Western people do. Extravagant people only in this country enjoy themselves, and even that for a short time only. From two points of view such conduct is faulty. From the one it is seen they do not utilize their fortune in a proper manner, and from the other that they ruin themselves. In the Hindu Shastras it is said that one-fourth or one-fifth of a man's net income should be spent

on enjoyments. If every man from those of a high position down to those of an ordinary position would follow this rule as regards enjoyment suited to each man's position, no one would ever ruin himself. When you are rich, you should also spend an equal sum in charity, as I said in my lecture on that subject. It is the duty of a rich man to care for the deserving poor and for his neighbours.

God has created us to be happy and not miserable. Therefore, every man should enjoy himself according to his status. Never unreasonably grieve over past sorrows; but rather regard them as events occurring in the natural course of things. If one constantly grieves over sorrows, his health will be affected, and his life shortened. He cannot undo the past.

There are many simple things in our daily life which may give us enjoyment and make us happy. Such pleasures most of us

fail to enjoy. We need not look for great joys. If you strive to be happy, you may make yourselves happy with the ordinary pleasures and enjoyments of daily life. "Let not the blessings we receive daily from God," says an English writer, "make us not to value, or not praise Him, because they be common." A proverb says : "Let us be merry and happy." Again an old philosopher said : "God has made all men to be happy ; therefore, if any one is unhappy, his unhappiness is his own fault."

You may rest assured that, if we are cheerful in mind, nearly all our daily doings will be great pleasures. You may, of course without doubt, regard all sports and plays as pleasures ; but there is also pleasure in bathing, dressing, eating, chatting with friends or visitors, and much more in reading books. For all this we must be healthy in body and mind. If your health fails, or if you always grieve over past

misery, you cannot share any of the enjoyments which God has provided for us in our daily life.

There is a great deal of enjoyment in reading books. This enjoyment is very little known to the natives of this country. Western people enjoy this pleasure a great deal. There was a reasonable excuse for the natives of this land in former days, but now it is their own fault if they lose the enjoyment. The literature of this land is very hard to be understood, for it chiefly deals with abstruse subjects, such as Vedantism. There were no accurate descriptions of countries, or histories of great nations. The books upon various sciences are also unintelligible to the ordinary reader, and, what is still worse, they are only useful to professional men. Again, unfortunately for our people, those who were acquainted with the works were so selfish and envious that they never taught

all they knew even to their sons. Unfortunately this kind of enviousness still lingers in the minds of professional men to this day. It is a great pity. In ancient times it was admitted that India was the most civilized country in the world. Now that reputation has long been lost. One other good reason for this change strikes me. After Sankarachari, Ramanujachari, and Madhvachari had, respectively, established the three systems of Hindu philosophy, *viz.*, the Advita, the Visishtadvita, and the Dvita, the Hindus became divided into three sects known either by the name of the founder or by the system of philosophy each followed. All the systems were professedly based upon the Vedas and other religious works and upon the various commentaries on these works. Sharp antagonism arose between the different sects, who in their ardour to support the system each followed, neglected science

and devoted themselves entirely to the study of the religious works on which each sect believed their system to be founded.

Turning again to the enjoyment derived from reading books, there was no such literature in the old days for people to read and enjoy. Even now there are a very few books of that nature written in Oriental languages. But now, on the other hand, there is any number of books in English and other languages available for those who can read those languages. However, our people do not enjoy reading.

There is also a great deal of enjoyment in the study of Natural History. We, Indians, have unfortunately no taste for it. If one studies the subject, one will realise the enjoyment to be derived from that science. Not only as a matter of study, but in natural objects themselves (such as animals, birds, insects, trees,

plants, and flowers, and so forth), a Hindu takes but little interest. If you take a little trouble to observe what you see, then you will have some enjoyment in that direction. Though you go about with open eyes, if you don't use them, you will see nothing at all. On the other hand, if you use your eyes, you may see everything for yourselves.

There is thus enjoyment not only in wealth, but in the events of daily life, in reading, and in the observation of nature, and in listening to music and in short in everything.

The Hindu Shastras prescribe four objects worthy of pursuit—Dharma, morality; Artha, wealth; Kama, enjoyment; and Moksha, heaven or final rest. You will see that, according to the Shastras, enjoyment is also required from man.

CHARITY.

Charity is in the Smritis divided into four kinds :—

I. Charity that is bestowed daily,

II. Charity that is bestowed on special occasions,

III. Charity that is bestowed in expectation of some return or recompense, and

IV. Charity of a permanent nature.

Now I shall explain each kind to you. The charity that is bestowed daily means, feeding so many decrepit persons in the poor-house, or so many Brahmins or Fakirs according to Hindu and Mahommedan notions at the choultries, and distributing rice, fruit, and so forth, among the poor and suffering.

The charity that is bestowed on special occasions means what you give on special

days, such as feasts, anniversaries, holidays, marriages, births, deaths and so forth; and it may include even charities that are bestowed at places of pilgrimage and at shrines, etc.

Now comes the charity that is given in expectation of some return or remuneration. This is well known to the Hindus, as they often give such charity for the benefit of their health, wealth, and safety. Even according to the ideas of men living in the midst of modern civilization, I can show you that people give their charity in the hope of getting some return or remuneration. You, at any rate many of you, know that many Zamindars, though they are more or less heavily involved in debt, borrow money and spend it in giving large subscriptions for various objects, simply with a view to get a title from Government. I know of many instances of such charity in the last twenty-five

years. If a person cannot manage his property to the best possible advantage, and if he involves his estate in heavy debts and thus reduces his heirs and estate to an impoverished condition, why should he be considered by the Government to deserve any distinction? I therefore sincerely hope that the Government will not bestow titles and honours on such persons.

Permanent charity means the money spent on permanent objects, such as the digging of wells and tanks for drinking-water, the laying out of public gardens and the planting of avenues of trees along the roads, and the providing of buildings and permanent funds for public institutions, such as schools, hospitals, rest-houses for travellers, and poor-houses, and so forth.

Though I have nothing to say against classifying charity under four heads as

above, I should prefer to form only two classes, *viz.* :—

- I. Charity bestowed in expectation of some return or recompense, and
- II. Charity that does not expect any return, but is given as a matter of duty.

It is unnecessary to dwell at length on the various kinds of charity that come under the first heading. But I think that some explanation is needed here as regards certain acts of Hindu charity known to the Hindus as Krura Danams. (Krura Danam is a Sanskrit word, meaning cruel act of charity.) Amongst Hindus, and perhaps also amongst Mahommedans to a certain extent, money is spent in charity, when a person is sick or miserable, for his benefit. Such kinds of charity are called Krura Danams. Money is also freely spent on funerals under the belief that it will relieve the soul of the departed of some portion of

the burden of its sins. I know that Christians, at the first sight, object, to a certain extent, to the reasonableness of the Hindu belief as to the efficacy of the Krura Danams. But I do not think they will have much reason to object after they read my explanation. I must, however, say here that I am writing these essays for Hindus first and then for all others. Christians, however, believe that prayers obtain mercy from God, who forgives the sin of the person praying or of the person on whose behalf the prayer is offered. A few sects of Christians believe that prayers offered at and after funerals by the relatives and friends of the departed person obtain the mercy of God and secure peace and happiness for the soul of the departed. The Hindu belief as regards Krura Danams is that it has the effect of transferring a portion of the giver's sin to the person that receives the gift, and that the receiver

would be pardoned that sin by the mercy of God obtained by his offering certain prayers to the Almighty. The ultimate results expected according to the beliefs of Hindus and Christians are nearly the same. But Hindus and Mahommedans also believe that all ordinary charity, that is, charity other than Krura Danams, makes the giver free from sin and sickness, although it does not injure the receiver as Krura Danam does. Krura Danams are gifts prescribed to be given in certain special cases of sickness, calamity, and so forth. If our prayers can obtain mercy from God, and thereby relief from something painful, why should not money given in charity accompanied by prayers and spent with that motive fulfil the same object?

Now let me say a little as regards charity that is bestowed in expectation of no return, but that is given as a matter of duty. It is the duty of a rich man to provide meals

and clothes for decrepit people who cannot earn the means for providing food and clothes. It is also a sort of duty for a rich man to dig wells and tanks for drinking-water, to lay out gardens, to plant avenues of trees, to found schools, hospitals, and other such public institutions and to entertain friends and relatives, and also, I may say, according to our notions, to feed the Brahmins and others on pleasant and happy occasions, such as marriages, births, and so forth. Even according to the Hindu belief there is no sin imparted to the donee from the giver in receiving charity and hospitality in all the above instances.

Now, my friends, I exhort you to look on the second kind of charity as more worthy of attention than the first one. The second kind is a duty incumbent on you and it imparts no sin to the donee, nor does it expect any recompense whatsoever.

Before finishing this lecture, let me draw your attention to a very good saying, *viz.*, “Charity begins at home.” This means that if we have money, we must first provide for our family, and then distribute our charity amongst our deserving relatives, friends, and neighbours and then extend it to others.

CHILDREN.

THEIR TREATMENT AND TRAINING.

This is also a most important subject for us all. If you have a child or children, you should see them and enquire about them personally as a rule both morning and evening before you go out. In the Zenanas our ladies much neglect their children, and spend most of their time in their own pleasures. Nurses are still worse, and maid-servants are by far the worst. They, too, don't know how to treat children, to clothe them, to feed them whether with milk or food, to look after them at play, to arrange beds for them in suitable places according to the seasons so as to protect them from draughts and to do other necessary things. Generally mothers entrust several, if not all, of the above things to

wet-nurses or maid-servants. If there are any elderly ladies in the house to supervise the children, so much the better.

When a child is quite young it is a good thing for the child to be allowed to cry for a while. But generally the mother will not allow the child to cry a bit ; for our ladies think that their children should not cry like other ordinary children. As soon as the child cries the mother calls the wet-nurse and has it suckled as many times as the baby cries. This makes the poor child subject to indigestion. Therefore we must see for ourselves and enquire often about the treatment. Never leave them entirely in the hands of your ladies. It is the best thing to get a qualified European or Eurasian nurse ; but our ladies object much to their being entertained on account of caste scruples. You may, therefore, get a qualified Hindu nurse for a year or two.

When the baby is about three, or at most before six, months old, have it vaccinated, and repeat the operation every seven years. It is also said by doctors that it is a good thing for a grown-up person to be vaccinated once in every six or seven years.

When a child grows big enough to play about, let it play as much as it likes, supply it with necessary toys and play-things suitable to the age of the child, and allow the child to have fresh air both morning and evening.

In the fifth year, according to Hindu custom, get a native teacher and let the child be taught alphabet in the shape of play. Be careful to see that the child is not in the least pressed to learn in that year nor in the year following.

It is the usual practice, in our Zenanas especially, to tell certain tales to children, when they go to sleep. These tales,

almost all of them, are not only myths, but unfortunately are stories of devils, demons and cruel beasts. Children get terrified on hearing them. The women think that a child, on hearing such stories, will go to bed willingly. But they, nay even men, are ignorant of the fact that it makes a child faint-hearted and cowardly. When the children grow older, the women-servants, generally old maids, tell tales of love. This second practice makes the children think of the passion of love sooner than they should. Therefore the telling of silly idle tales to children should be strictly prohibited; nor is it a wise thing to allow grown-up girls opportunities of listening to such stories.

From the seventh year or so the child should begin to learn regularly. See that both your mother-tongue and English are taught to the child. You must also see that he learns a little of Sanskrit.

Though the knowledge of Sanskrit may be small, it will help the learner much in after years.

Many of our people strongly object to girls learning English. I don't care to discuss the subject in this lecture ; but will leave it to your own judgment. Hindus allow their girls to go to school (private or public) only up to twelve years of age. Therefore, within those few years, a girl must be taught to read and write well. Then later on she may improve herself by study in the Zenana. If you want to teach girls in the Zenana, a Hindu female teacher is the best. Or you may get an European lady ; but never employ an Eurasian, or a native Christian woman to teach and train your girls.

Now I turn my attention to the boys. From the seventh to the twelfth year, a native teacher will serve for a boy's instruction. Then, or a little later on, if you

can afford it, engage an European tutor for the tuition and the training of your boys. European tuition and training are essential, because we are now under the British Government, and so we must be trained and taught in certain matters in their own way. No Hindu, however well-read he may be, can teach you the correct pronunciation and accent of words in the English language, and the etiquette and manners of the West, a knowledge of which is absolutely necessary for those who have to move amongst Europeans. If you can't afford a private tutor, send your son to the nearest Rajkumar College. At present there is an institution at Madras called the Newington Establishment, at which more or less all the Minors under the Court of Wards are trained and taught. But up to the present the tuition and training given to the boys in that institution are not at all satisfactory to our class of people.

It has been somewhat improved of late by the very kind interest taken in it by our present Governor, Lord Ampthill. Yet I should like to see it turned into a regular Rajkumar College. I hope ere long I may be successful in my endeavours to have the institution reformed and established on a sound basis. If I fail, I sincerely wish you, when you become masters of your estates, to strive your best, one and all, for the same object.

Reverting to the subject of my lecture, let me tell you that you should not allow a son of yours to sleep in the Zenana after twelve or thirteen years of age. From that age he should also be regularly taught lessons, and exercised in manly sports. The period from the beginning of the thirteenth to the end of the eighteenth year is the most trying period for boys—the time when character, as it were, hangs in the balance, and slight events may turn the

scale to honesty or the reverse. Therefore you should watch your young son very carefully in all his doings. Though you get an European tutor for him, don't leave him entirely in his hands, and also take care that he is not taught Christianity. See that he receives instruction in our own religion from pandits. Allow him at regular times to have conversation with some selected pandits, relatives and gentlemen. Then he will be in touch with his people, and he will never become a stranger to them. Now-a-days the Minors at Newington are entirely cut off from their own people, so that when they leave the institution, some strangers get hold of them and lead them into such habits as are not only unsuitable for a Hindu but ruinous also.

After a boy passes his eighteenth year get him married. Of course, Europeans strongly object to marriage at so young an

age ; but I consulted several doctors on the point before I got my elder son married, and they one and all agreed with me and said that after eighteen is the proper age for a boy born and bred under a tropical sun to enter on married life.

For girls I should think that marriage after the completion of 14 years at least cannot be considered to be too late. Of course, among Brahmins and others who foolishly adopt the Brahminic custom, girls have to be betrothed before they are grown up. I use the word marriage here in the European sense of the word, which thus includes the nuptial ceremony as well as the betrothal.

Even amongst Brahmins and such people, no girl should be betrothed before the eighth year ; and the nuptials should take place after the completion of the fourteenth year. Amongst the other castes, who are more fortunate than Brahmins

in this respect, after the completion of the fourteenth year at least is the proper age for girls to be married. But amongst ourselves if we put off the marriage till the sixteenth year, so much the better.

For the sake of the mental and bodily health of the offspring of marriages, and in the interests of purity in family life, marriages are prohibited between the children of a brother and a sister. In the Hindu Shastras it is laid down as a general rule that no man should marry the daughter of his father's sister or of his mother's brother. It is only for secondary considerations that a man is allowed to marry the daughter of his mother's brother. But a man is never allowed to marry the daughter of his father's sister. Anyhow it is a very good thing to avoid consanguineous marriages, *i.e.*, marriages between close relations.

Now let me turn again to the subject

of the training of the young. After the eighteenth year, you should train your boy gradually in estate work. First entrust to him some routine work, so that he may become acquainted with the different branches of the work of an estate. Later on give him a somewhat responsible work of management, subject to your own supervision. Gradually make him look after the greater part of your work, taking care that even then his decisions are liable to be appealed against to you on all important matters. I should like to say that this is the proper and suitable way of training a young Zamindar.

I must also tell you now how you should train your boys in money matters. From the tenth or the eleventh year begin to give a boy a few rupees every Sunday, and holiday, as pocket-money. If the tutor recommends him saying that he has learnt his lessons well in that week, give him a

little more. Give him something more, if he passes well in the monthly examination. Gradually increase the weekly pocket-money and make it a monthly allowance starting from ten rupees. Then gradually increase the allowance according to the age of the boy and the status of the Zamindary. Between the years, say, the fourteenth and the eighteenth, make him keep a regular account of what he spends and let it be open to his tutor's inspection. After he is married, you had better not ask him for an account of his pocket-money, but watch him to a certain extent, so that he may not get into the habit of spending more than his income. We should train our boys in somewhat like the above said manner, till the end of the twenty-first year. The most important period in the life of a boy, when we should take much care of him, is from the beginning of the thirteenth to the end of the eighteenth

year of his age. If there is no proper paternal care over him, he is certain to be spoilt.

Your responsibility over the boy ends after the completion of twenty-one years. With the above said treatment and training, the boy will certainly turn out a promising ruler. But there may be an exceptional case. Then the bad result is not the fault of father, mother or elder brother ; but it is the bad fate of the boy and the misfortune of the people who happen to come under his care. In conclusion, you see, it is the duty of the parents to treat and train their boys in the above said manner.

FAMILY.

In the previous lecture I told you how you should treat and train your children. Now I think I may make some general observations in regard to the other members of one's family.

If you have a younger brother, or brothers young enough to be trained, of course you should follow the same method of training as is prescribed for your children. If he is a grown-up brother, treat him equally with yourself in every respect ; be as kind to him as towards your own children, and show him fatherly affection in every matter. By brother, I mean not only your brother of the full blood, but also your step-brother. In any case he is equally with yourself your father's son. Sri Rama said, when his step-brother was in certain trouble, as follows :—"To whatever country a man

goes, he can get a wife and relatives, but I do not see any country where one can get a brother." Even though your brother lives separately on his allowance from the estate, or in ordinary cases on the income of a portion of the estate, you must be on friendly terms with him. Suppose you are an adopted son and have succeeded your father by adoption. Then your own brother's position as regards yourself is quite different. You may be kind to him, but do not treat him equally with yourself, because your relatives and your people, on the whole, would disapprove of such treatment. Never give him a high office or post in your establishment.

You should always respect your mother, your grandmother and the ladies of that rank, and you should see that none of them is treated with disrespect by your wife and the young ladies of your family. Give

them ample monthly allowance of money and do not ask them for an account of the expenditure. Give them some extra money on special days and take them to visit convenient places of pilgrimage. You should be very careful not to give them any chance of interfering with the management of your estate. Such female interference is always unprofitable and injurious to the management.

Be kind and affectionate to your wife ; give her an ample monthly allowance, and take her with you on your travels to convenient places ; but never become a tool in her hands. Even among the more educated and civilized Western peoples, female supremacy is sometimes unpleasant and unprofitable. I dare say Europeans will admit it too.

When I was a boy I read a story of three witches. A question arose among them as to what women like best. They argued at

length, suggesting various things which were likely to be desired by women, such as personal beauty, jewels, money, children, and a youthful, handsome, rich, learned, or courageous husband. At last it was decided that a woman considers supremacy or control over her husband or lover to be the most enviable gift of Providence. Wherever there is such control over the husband, there is no pleasure and happiness for him, and he is a slave to his wife. Therefore, never be under your wife's control. On the other hand, never make your wife feel sorry on account of your treatment of her. If you are a true husband, it is all the better; if not, under any circumstances, think of your wife first and then of others.

Except under the reasons referred to in my lecture on Bad Habits, never marry more than one wife. I may tell you here two moral stories in connection with the

marrying of two wives at the same time.

(1) A certain thief broke into a magistrate's house, and, in the course of his search for valuables, saw the magistrate while he was in the company of his two wives. Afterwards the thief was caught by the guard, and on the following day was tried by the magistrate and found guilty. Thereupon he said to the magistrate with assumed humility that he would gladly undergo any punishment except being made to marry two wives at the same time; because he had seen the worry and trouble the magistrate on the bench had had on the previous night with his two wives. (2) A certain man had at the same time two wives, one young, the other elderly. The young one wishing him to look young began to pull out his grey hairs. And then the elder wife, being jealous of her co-wife, began to pull out all his dark hairs. He thus became bald in a few days.

Turning to my lecture, if you are rich enough, make some provision for your wife by assigning to her, by will or gift, a decent amount of money. But never give her full command over it; she would otherwise spend it in no time. Invest that money in Government paper or in a trustworthy bank and give her the right to enjoy the interest of that amount for her lifetime. You must always have forethought for her future. Though she would get an allowance from the estate if she survives you, she should yet have some money of her own.

You had better also make similar provision on a smaller scale for your married daughter. As for a girl's training, I have already told you in my previous lecture how this should be done. You must treat your daughter-in-law and your younger brother's wife just like your daughter. Provide them with jewels and

other valuables as costly as those in the possession of your wife. There is a very good Hindu saying as to the kind of ladies to be respected. The following ladies have to be respected :— (1) an elder sister ; (2) an elder brother's wife ; (3) a wife's mother ; (4) the sisters of parents ; (5) the wives of paternal and maternal uncles ; (6) the king's or master's wife ; (7) and the wife of a priest or a teacher.

The general rule is that one should greet as superiors all his elder relatives, male or female. But your position requires that you should exceed the requirements of the general rule. There may be various special customs in use among different classes and castes. As I am unacquainted with these, I give the custom observed in my own house. All the elders that are born in my family, and all the female elders that are married into my family are to be saluted.

The meaning of the salutation may not be understood by those that are not Hindus. It is a special sort of reverence shown in person to one's elders on certain occasions or in letters only. It is something more than a wish, a bow, or a salaam, such as are greetings in society when persons meet or part from one another.

I think it is necessary for me to say a few words for the younger brothers of a Zamindar. They should always be obedient to the eldest brother, whether the ancestral property, movable or immovable, has been divided amongst them or not. They must never think of appearing to be higher in position than the eldest. I know a certain Zamindar who had two brothers. The estate being impartible, all the movable property was equally divided among them. One of the two younger brothers, unfortunately, desired to show himself equal to the Zamindar or even to exceed

him, and increased his establishment considerably, to provide himself with all the necessary equipments of a Zamindar. He also foolishly began to build a fine palace higher than the highest building in his eldest brother the Rajah's palace. Not satisfied with the above foolish extravagance, he wanted to get a better name than the Zamindar, and squandered his money indiscriminately in what his fancy took for charity. Consequently he wasted his property in a very short time. On the other hand, the other brother built a nice, comfortable and convenient palace and never attempted to maintain an establishment suitable for a Rajah. He therefore increased his resources and flourished exceedingly. As the Zamindar is a great friend of mine, I know the whole affair well; and I cannot give a better example of extravagance on the one hand, and prudence on the other, than the younger brothers of this Zamindar.

If the estate is a partible one, the younger brothers get equal shares with the eldest from the estate, and they may lead a life similar to that of the eldest brother ; but they must not imitate another Zamindar who is better off than themselves. I know well a Zamindar, owner of one of the portions of a divided estate, who spent about three lakhs of rupees on his installation ceremony. I don't think his grandfather or his eldest uncle who were the owners of the estate in its undivided state would have spent more than ten or, at the most, twenty thousand rupees on such ceremonies. But this Zamindar spent about three lakhs of rupees on the same sort of ceremony without thinking of his position and of the extent of his portion. Such an one, I mean the owner of a partible estate, has no right whatever to such a ceremony, because after a few generations his estate will have been split up into such small portions that

his descendants will lose the status and prestige of the family.

Again, if the estate is an impartible one, the younger brothers get a fair amount of money from the estate as a monthly allowance. They must make it a rule that their entire expenditure must be below that amount and "cut their coat according to their cloth."

Home to those who have a happy home is "Sweet home." It is one of the blessings bestowed upon man. "Family love, and the love of home, is one of the purest and noblest feelings which stir the human heart." There is nothing we admire more at home than the goodness of a father, the affection and love of a mother, and the unselfishness and friendship of brothers and sisters. Such is the happiness in every sweet home. Our home is the highest of the kind, because our homes are "homes of comfort and prosperity, homes of honour

and respect, homes of high duty and wide opportunity." Therefore we must be very grateful to the Almighty for having bestowed on us such homes.

SRI KRISHNA.

I am going to describe to you some important features in the life and character of Sri Krishna. When I say I am going to speak about him, you may think that I shall touch on Hindu religion. Such is not my intention; my object is to show you that we have generally received false and fanciful impressions of Sri Krishna. It is necessary that not only Hindus, but also men of other creeds should impartially throw aside any statements or accounts made in their religious books that do not stand to reason. This is a very important idea and one that should be kept in mind.

The period when Sri Krishna lived is not yet definitely fixed by Oriental scholars. Wilson, Elphinstone and Colebrooke agree in saying that it was the 14th century B.C.

Some have also said it was in the 13th or 12th century B.C. Dharendra Nath Pal, a writer of the present day, ably says that Sri Krishna lived between the 15th and the 16th century before Christ. I strongly recommend his book on "Sri Krishna, His Life and Teachings" to you all, and advise you to read it from the beginning to the end. The general Hindu belief is that Sri Krishna was born at the end of the Dwapara, or at the beginning of Kali Yuga, i.e., about 5,006 years ago. Anyhow he lived several thousands of years ago. All our Hindu Puranas were not written at one time nor by one person. They all begin their accounts from the supposed time of creation and very boldly end with predictions regarding the future even up to the end of the present Kali Yuga. Getting their materials from all available sources, these Puranas began to be written several hundreds of years after

the battle described in the Mahabharata. The Mahabharata itself begins as a story told to Janamejaya, the great grandson of Arjuna, by the Rishis of that day. The Bhagavata Purana is said to have been told to Parikshit, the grandson of Arjuna. The story of the Mahabharata may have been written in verse later on, long after it was originally told as a story. It is likely that then and later on several additions were made to the Mahabharata, as seems to be the case with every Purana.

Now turning to my present subject, there are four Puranas, *i.e.*, legendary works, which are the chief works dealing with Sri Krishna. They are the Bhagavata, the Mahabharata, the Harivamsa, and the Vishnu Purana. Of these, again, the Bhagavata gives a general account of Vishnu, in twelve chapters, the tenth of which contains the account of Sri Krishna. It seems that it was written several hun-

dreds of years after the death of Sri Krishna, as is shown by its containing many imaginary stories and exaggerated accounts. The Mahabharata speaks of Sri Krishna only incidentally in connection with the Pandavas, but not chiefly of him. The other two books were written generally about Sri Krishna alone. Therefore we must give more weight to these three books than to the Bhagavatam. Of these three the Mahabharata is to be considered the most impartial account, as it speaks of Sri Krishna only in connection with the Pandavas.

For the purpose of proving that the above books were written many hundreds of years after Sri Krishna's time, I give you one or two instances of strange variations, from which it can be seen how those four Puranas differ from one another and how they convey false impressions. It is said that Sri Krishna was saved from being

killed by Putana when he was a child. The Bhagavata and the Harivamsa describe Putana as a fearful bird that came to kill Sri Krishna. The Harivamsa, however, calls Putana a nurse of Kamsa who came in the guise of a bird. The Bhagavata further calls her a fearful demoness. But the Vishnu Purana simply describes her as a child-killer. From a child-killer you see she is turned into a bird and a nurse in the Harivamsa and into a fearful demoness in the Bhagavata. But Dharendra Nath Pal has very good authority for saying that Putana was simply a fearful children's disease. He says he has found the term Putana mentioned as the name of a children's disease in one of the greatest works on medicine, namely, the Susruta. The word Putana is of the feminine gender. And many names of our birds are of the feminine gender in Sanskrit. From this you may see the writers of the Bhagavata

and the Harivamsa must have misunderstood the word, and because it is of the feminine gender, they have taken it to mean a bird and a demoness. But the Vishnu Purana simply uses the word child-killer. You may now see how those authors have imagined Putana, a disease, to be a bird or a demoness. To support their fancies, they have created an equally absurd story of Putana. From this instance you may infer that the accounts in the Puranas are not contemporary history, but were written with fabled accretions long—perhaps hundreds of years—afterwards.

Again as regards the encounter with the chief of the Nagas, all the above three Puranas say that Sri Krishna fought with a great snake called Kaliya and that he only spared his antagonist's life at the request of the Naga ladies. Naga means snake. So the authors of the Puranas have dealt with Kaliya as with Putana,

and given it the fanciful meaning of snake. They describe the Naga women as gifted with speech and adorned with valuable ornaments such as ear-rings, bracelets, and anklets. Have snakes ears, arms and legs suitable for such ornaments? How could they wear such ornaments? Kaliya must have been the chief of a race of people called Nagas who used to live in the jungles along the banks of the river Jumna. Sri Krishna, it is also said, commanded Kaliya to leave the jungles, which he did at once. This is the way these writers, writing hundreds of years after the events, change the whole character of the story by first giving wrong meanings to names and then supporting their interpretations by fanciful inventions. Another example to confirm this statement is that some authors say it was a very stormy night when Sri Krishna was born, while others say it was a perfectly clear night.

Though the accounts of these authors differ in the above mentioned instances, the differences are of minor importance compared to other sinful, shameful and glaring errors. I suppose the authors themselves were somewhat senseless and unreasonable creatures. But the poets who have professed to translate those Puranas into other Oriental languages, such as Telugu, Tamil, Hindi, etc., are still worse. These have in many cases taken incidents in the life of Sri Krishna, and have not taken the least trouble to consider the circumstances and the context; and have thus given an almost entirely new history. They have introduced such false, so far as Sri Krishna is concerned, and blasphemous subjects, as lust indecently treated in accordance with the taste, feelings and capacity of the different poets.

I will now tell you what are those unreal, imaginary and false views that we, Hindus,

on the whole unfortunately, hold regarding Sri Krishna.

It is said that Sri Krishna indulged in the Rasa Krida on a moonlight night, that boys and girls joined in it, and that maiden companions were passionately in love with Sri Krishna. The account of the Rasa Krida is given more at length in the Bhagavata and less so in the Harivamsa and the Vishnu Purana. Again the Bhagavata alone contains two more such stories. One is that Sri Krishna is said to have taken away the clothes of the maidens, when they were bathing naked in a lake, and that some Brahmin women went and saw Sri Krishna in the embraces of a maid. How can any sensible or reasonable man believe such stories? They are the fancies of the authors, or taking the most charitable view, their mistakes.

It is said that Sri Krishna was in his eleventh year when those incidents hap-

pened, an age too early for a boy to have sexual connection with a woman. Some may answer that he was not an ordinary boy, but the incarnation of Vishnu or the Supreme One. This makes the story more objectionable. How could the incarnation of the Supreme One, who is our Creator, Protector, and Guide and who has been called Jitendriya (a being who has subdued all desires and passions) have done such sinful and passionate acts? No, that could not be the case. In those days (it is not rare at the present day) it was a customary thing among hill and forest tribes to have a dance like the Rasa Krida in which both men and women took part. Even in the civilized countries of Europe dancing is in vogue. The poets who knew nothing of the manners and customs of those people regarded that dance in a different light.

As regards the removing of the clothes of the women, he, Sri Krishna, may have

done it in fun as a boy, and also perhaps to give them a lesson that women should never bathe naked like that in a lake or river.

The Brahmin women too may have conceived so much liking for him, because he was such a charming tender boy amongst the Gopas. As a matter of fact, women are more often touched with love—the love of a parent at the sight of children—than are men. In his case it was of course exceptional owing to the boy's rare beauty.

Mrs. Annie Besant says in her lectures on the Avatharas that there are no other words to express their so devoted innocent love towards Sri Krishna, and that on close study those expressions of tenderness do not imply carnality.

Mr. Dharendra Nath Pal very ably contradicts the above false and imaginary representations, and says that, if those incidents had the least particle of truth in

them, Sisupala of the Mahabharata would not have spared Sri Krishna and would have charged him with sensuality, when he most foully abused him. He further says that he is nowhere in the Mahabharata described as a man of lewd character and that nothing is said of it in a recent book, the Vishnu Purana.

THE WORST MISTAKE.

Though we do not find any mention of Radha in the above four books, namely, the Bhagavata, the Mahabharata, the Harivamsa, and the Vishnu Purana, another book, namely, the Brahma Vivartha Purana commits the grossest mistake as to Sri Krishna's relations with Radha. This new Purana, on the whole a silly one, describes events and incidents quite beyond the power of human imagination to conceive, and is full of exaggeration. She is said to have been the wife of Sri Krishna's maternal uncle, and yet she is represented

as having been in love in its highest degree with Sri Krishna. Dharendra Nath Pal thinks she is nothing but the creation of the poets. But in my humble view there must be a gross mistake on the part of the author as to relationship, for Radha cannot have been an entirely new creation, since she is worshipped all over India by the side of Sri Krishna. It would hardly be so, if Radha were simply a new creation of the authors. I strongly and unhesitatingly hold her to be the same as Rukmini, the chief wife of Sri Krishna. This statement of mine is supported by the fact that, though in some temples Rukmini and Satyabhama are worshipped one on each side of Sri Krishna, there is no temple to my knowledge where the images of Sri Krishna and Rukmini are worshipped together. Rukmini, you know, is the incarnation of the Goddess Lakshmi. When people wanted to worship Krishna in con-

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junction with Lakshmi, they erected temples for those two images only. And when images are thus worshipped in pairs, or are prayed to, it is always the usage to announce the name of the female first and then that of the male, as is seen in the compounds Sita-Rama, Lakshmi-Narayana, Parvati-Parameswara, and so forth. All such compound names run very easily and smoothly when their two parts are pronounced together. But the word Rukmini does not sound euphoniously when prefixed to the word Krishna, as do the above mentioned compounds. Therefore it was found necessary to find a synonym for Rukmini. Of the thousand names of Lakshmi the name Radha is one and this is well suited. Moreover, there is no other name amongst the thousand names that would run smoothly with the word Krishna. Therefore to our entire satisfaction Radha and Krishna are worshipped

together, as the incarnations of Lakshmi and Narayana. In this way in early days Rukmini and Sri Krishna were worshipped together by the people. I may also tell you that even in the Mahabharata, the Vishnu Purana, the Bhagavata, and the Harivamsa, there is no description given as regards the worshipping of Sri Krishna, *i.e.*, as to whether he is to be worshipped with Rukmini by his side, or with some or all of his eight wives. Many hundreds of years after those four books were composed, and many more hundreds of years after Radha and Krishna began to be worshipped together, the author of the Brahma Vivartha Purana, having failed to find the name of Radha in the above four books, tried to discover who she was. Then unfortunately he found that Radha (a name-sake) was the wife of Sri Krishna's maternal uncle, called Rayana. You see by that time his mind was filled with

the false and imaginary story of the Rasa Krida and other incidents leading to carnality as described in the Bhagavata. Therefore he grossly erred in supposing Radha, the wife of Rayana, was the same as the Radha worshipped with Sri Krishna in the place of Lakshmi. To establish his statement he went so far as to say that Radha and Gopala Krishna were of a higher order of supreme beings than even Sri Krishna and Rukmini mentioned in the above four Puranas.

But, you, my friends, may now ask what grounds I have for saying that Radha in the compound Radha-Krishna means Rukmini. In the course of centuries, of which there are not any accurately written histories of the country and its people, many things will have been entirely forgotten and many newly invented things will have been substituted for the nearly forgotten items. For instance, except a

very few of us, we (Hindus) do not know anything authentic about Puri or Jagannath. There are, you know, three images in that shrine, namely, Sri Jagannath, Subhadra, and Balarama. The common or even vulgar belief is that they are the same three persons that were born and bred at Mathura, namely, Sri Krishna, Balarama and their sister Subhadra. In Mathura, Subhadra was regarded as the sister of Sri Krishna and Balarama ; but at Puri she is believed to be the wife of Sri Jagannath. Now the vulgar belief is that Sri Krishna made his sister Subhadra his wife at Puri or Jagannath. This story is worse than that about Radha, because there Radha was the wife of a maternal uncle. This story of Jagannath is not founded on fact. The shrine of Jagannath was in existence long before Sri Krishna was born. If we carefully study again the account of the pilgrimages undertaken by Balarama and

Arjuna, we shall find that they both visited Jagannath and worshipped the same images that are now worshipped there. Then let us see how that mistake occurred. It is the custom of the Hindus to give the name of the male God to the son and that of his wife to the daughter. For instance, Sita and Rama are worshipped together, and a man may give the name of Rama to his son and of Sita to his daughter. The original Sita and Rama are wife and husband, and the children to whom the names are given are brother and sister. In the same way, Sri Krishna's parents might have named their three children after the names of the three images worshipped at Puri. Now you may see what a shameful and sinful mistake it is to believe that Sri Krishna made his sister his wife. Nearly in the same way the author of the Brahma Vivartha Purana most unfortunately mistook Radha, one of Lakshmi's names, for that of another

woman, her name-sake, and consequently made such excursions into the region of fancy to establish the false and bad impression that now prevails about Radha's relationship to Sri Krishna.

There is another small point to which I should like to draw your attention. Sri Krishna is said to have been married to eight wives. This I don't like to contradict; but except the names of Rukmini, Satyabhama, and Jambavati there is no mention of others in the Mahabharata. He might have married one or two women besides Rukmini; but there is no conclusive proof that he actually married eight wives. However, we admit he married more than one wife. Why did he marry more than one wife? In those days there were two unavoidable customs in the country :—(1) Every Rajah, whether married or not, was bound to attend a Swayamvara (self-choice of a husband),

when invited, and if he was chosen by the girl on whose behalf the Swayamvara was held, he had to marry her. A Swayamvara was a great assemblage organized by the father or brother of a princess so that she might choose for herself a bridegroom. (2) It was also customary for the conquered to offer his daughter or sister, as the case might be, in marriage to the conqueror. But it was optional on the part of the conquered to offer the bride, whereas it was compulsory on the part of the conqueror either to marry that girl himself or to marry her to his brother or son.

In that way Sri Krishna may have married more than one wife, but not for carnality. Or there may be the usual mistake, as in other cases, on the part of authors, as is now shown below.

It is said that Sri Krishna killed Narakasura, a great king, and married his wives, or rather the young women in his

custody. Their number, though it is possibly an exaggerated estimate, is said to have been between sixteen thousand and sixteen thousand one hundred. Now I will show you where the mistake lies. Naraka-sura was the lord or protector of those women, and, after his death, Sri Krishna naturally became lord or protector of them. In Sanskrit *pathi* means lord or protector and also husband, so the authors, whose minds were filled with numbers of love stories, took the word *pathi* for husband instead of for lord.

I hope I have now made myself clearly understood, and that you see what silly, shameful, imaginary and exaggerated ideas we have hitherto entertained regarding Sri Krishna, whose teachings have been very much appreciated even by Western scholars, such as Max Müller and others.

Under the influence of these false impressions, numbers of our people, past and

present, have committed many sinful acts. Now, my friends, we must free ourselves from these unfounded views regarding Sri Krishna, and lead a true and worthy life.

SUPERSTITION.

Superstition is a senseless, stupid belief. I am afraid I cannot find any other words to express my feelings towards it. In my lecture on Sri Krishna I explained to you how many superstitious beliefs our Hindus entertain regarding him.

As for beliefs founded on Puranic teachings, every one should take the trouble to use his brains and think for what purpose, in what connection, and with what object such and such teachings were given. Many stories describe things quite beyond the power of human nature and many more refer to what is said to have been the subject-matter of the conversation between dumb animals, or to rational acts said to have been done by them. These are myths forged solely to support what has been already said. I am afraid that there

are a certain number of superstitious beliefs in every religion. I shall therefore now deal only with those of a secular nature.

There are several branches of the so-called science which have come into existence since the foundation of Astrology. They may be called the offspring of Astrology and be classed under the following heads :—

- (i) Muhurtam, that so-called science which pretends to foretell auspicious or evil days and times for any important undertaking.
- (ii) Prasna, which claims to foretell events by reference to the situation of planets at a given time.
- (iii) Samudricam, Palmistry.
- (iv) Sapam, Curses.
- (v) Sakunam, Omens.
- (vi) Swapnam, Dreams.
- (vii) Upasruti, “ a supernatural voice heard at night and personified

as a nocturnal deity revealing the future." But this belief does not prevail at present.

There are of course many superstitions other than these both in this country and elsewhere.

AUSPICIOUS TIMES.

Unfortunately no ceremony is performed amongst the higher classes of Hindus except at times fixed as auspicious by astrologers. The following are some of the ceremonies :—the naming of a child, the ear-boring, the first school lesson, the first hair-cutting and shaving, the marriage, and so forth. Can any of you with common-sense think that such and such a special time for each event is appointed by God auspicious or otherwise? No; but this is not to deny that, in all parts of the world, certain seasons of the year may be considered more suitable than others for the performance of particular actions or ceremonies. Hindu

astrologers say that they find such a time to be auspicious by the positions of planets. If the power of planets is such, then the occasion must be auspicious for all living creatures in this world or at least for those living on the same hemisphere. But that is not the case. Suppose a marriage ceremony is begun at the auspicious time prescribed by our astrologers. Just at that auspicious moment several deaths occur in the country, or in the same town, or—though very rarely—in the same house. In some cases the bride or bridegroom, for whose welfare especially the auspicious moment is fixed, dies before the ceremony ends.

I may tell you in this connection that our astrologers say, by a reference to the position of the planets, it will rain on such and such a day or days. In that case it must rain all over that portion of the same hemisphere that is subject to the same planetary influence. Our astrologers never look

for signs indicative of rain which are more or less reliable. But they believe they can tell everything by the position of the stars and the planets. But in olden days, about the time of the Mahabharata War, it does not appear to have been the custom for auspicious times to be fixed with the minute exactness of which modern astrologers are so proud. Western nations, though they call themselves more civilized, formerly held somewhat similar beliefs. They do not seem to have been superstitious in the matter of the exact auspicious minute ; but they were particular as regards the days of the week and would not begin an important work on a Friday.

PRASNA.

Hindu Astrology is divided into three parts, the first dealing with Astronomy, the second with Horoscopy, and the third with Muhurtam. Of the last of these I have already spoken. Prasna has only

been lately added to the science of Astrol-
 ogy for the purpose of providing a liveli-
 hood for that class of people who practise
 Astrology. This form of prophecy, like
 Muhurtam, is based on the positions of
 the planets and stars. I have often tested
 it and found it more absurd and inaccurate
 than Muhurtam or any other branch of
 superstition. In the Puranas, the writings
 of several hundred years ago, there is no
 mention of Prasna in any form in any of
 the stories. Therefore it is evident that
 it is a modern innovation, and merely intro-
 duced for mercenary purposes.

PALMISTRY.

Palmistry is a science like Phrenology.
 It pretends to tell the fortunes of persons
 by the lines on the palms of their hands
 and is the more important branch of Samu-
 drika, which science deals with the lines on
 the body as well as on the hands. Phre-
 nology simply deals with the head, and

is not believed in in this country. Both sciences are practised in Europe. There is considerable difference between Indian and European Palmistry in the ways the lines on the palm are expounded. When I went to England in 1893, I showed my head and hand, out of curiosity, to a Professor of Palmistry and Phrenology; in fact I have several times tried to find out whether there is any truth in predictions based on these sciences. How can we believe that lines formed by folds in the skin can tell us anything? If a man is stout, the lines on his hand will be fewer than those on the hand of a thin man. People who earn their living by Palmistry in India know several verses by heart, and repeat those that suit their subject, of whom they have either heard already, or of whose career they can judge by his appearance, dress, and position.

Once a palmist came to Bobbili, and was very much admired by the people of the town. I summoned him to my presence to test him. A thick screen was put up in a door-way and in it a small hole sufficient to admit one's hand was cut. The palmist was seated on the outer side of the gate whilst I and others were inside the room. After allowing him to see and pretend to tell the fortunes from a few hands, I put my diamond ring on the finger of a person who was nearly as stout as myself, and of about the same colour. He then put his hand through the hole in the *paradha*. Alas, the poor scientist mistook him for me and said things befitting a person whose position and rank could not even be dreamt of by the man whose hand he held. Gypsies, who are found all over the world, also pretend to a knowledge of Palmistry, and recite some badly composed sentences, but pay little attention to the lines on the hand.

The description of Sri Rama's body in the Ramayana is worth reading. It is important to remember that reference is therein made not to the lines on the palms or on the body, but only to the general formation of the body, though the commentators themselves imagine they see in it a reference to Samudrika.

SAPAM OR CURSE.

In olden times, it is said in our Puranas that sages and other persons of equal ability used to curse those by whom their feelings were hurt and that their curses were duly carried out. According to our Shastras they possessed such powers, but you all, I am sure, admit that there are no such people now-a-days, though the curse of a person who is unjustly put to death, or whose feelings are unjustly wounded, may, to a certain extent, affect the welfare of the offender, upon whom the curse is invoked. Many are afraid

when they hear a curse uttered by a beggar. The Brahmins simply make their livelihood and sometimes fortunes by beggary. I also call Biragies, Fakirs and some Sanyasis beggars. Certainly no one in the world can satisfy a beggar; and the beggar in return curses the person who fails to satisfy him. People, generally for fear of such a curse, give more than they otherwise would to the beggar. It is pretty certain that such a curse will do no harm whatever. There are, too, other foolish people who are constantly cursing. Cursing is a very impolite and vulgar habit.

OMENS.

There is a great deal of superstition associated with omens. Many a learned man pays as much attention to them as he does to Muhurtams. Omens are, in the minds of the superstitious, associated, though in different ways with different castes of men, with decrepit persons, with

the animal kingdom, with the directions of the winds and many other things, or in one word with everything that we see, hear and feel. If people see a bad omen, they don't put one step forward, even if they are going anywhere on ordinary business ; nor do they begin any work, however urgent and important it may be. Thus poor people miss many important and useful undertakings. As regards omens, mention is made of them in the Ramayana. It is said that Sri Rama, on returning after killing the deer, in pursuit of which he went a long way from Sita his wife, met with several bad omens and told his brother Lakshmana that some calamity must have befallen Sita. The omens described in Ramayana are quite different from those that are now observed by our people. It is said now-a-days that some kinds of people, animals, birds, etc., are good omens and some other kinds are

bad omens. Sri Rama said that every animal that passed or every bird that flew before him on his way home was going from right to left. It is therefore evident that in those days if any one noticed, not only when he left but also when he returned home, that every creature he met passed in front of him from right to left, it was considered to be unlucky; and from left to right to be lucky. I cannot contradict what Sri Rama observed and said. There may be some truth in what he says. You see every creature had to pass in front from one side to another only. Such an occurrence must have been very rare. But omens that are now believed in are quite new creations, and there is no meaning or sense in them. I say confidently that there is no worse omen for the civilization and material prosperity of the world than to meet a person whose mind is filled with superstitious beliefs.

DREAMS.

It is also a general belief that dreams indicate what will happen in the near future. This is also an utterly superstitious belief. You are all aware that unsound sleep is usually accompanied by dreams. Unsound sleep is due to many causes, such as dyspepsia, brain-fag, and weariness of the body; and there are many more which might be mentioned. When a man's constitution is disordered he dreams, and such dreams are usually a confused medley of strange fancies. How can such a dream indicate anything likely to take place in the near future? People also believe in the same way that the fall of a lizard on a person indicates his future lot. It is also a stupid belief like that connected with dreams.

CONCERNING A DEVIL.

For all or most of the above mentioned superstitions, there is an apparent founda-

tion. For instance, Muhurtam and Prasna are supposed to be based on the position of the planets and the stars; Palmistry has the lines on the hand to work on, a Curse is the wish that a man utters, a Dream is the thought that comes in unsound sleep, Omens are occurrences which take place before us. But Belief in the Devil has no real foundation. Therefore it is simply a stupid belief—a belief in a thing which has no existence. I will now show you how the existence of the devil came to be believed in. When men first appeared on earth they were of three kinds, namely, Thamasas (black or very foolish), Rajasas (red or fighting) and Sathvikas (white or quiet and polite). Later on several new divisions arose such as Vidyadhara, Apsarasas, Yacshas, Racshasas, Gandharvas, Kinaras, Pisachas, Guhyakas, Siddhas, Bhuthas, Naras, &c. Subsequently people were called after the names of the countries they lived

in as Rajputs, Bengalies, Malayalies, &c. I am not going to give here the meanings of the various names included in the second classification, but I want you to take notice of three words in the list, namely, Pisacha, Bhuta and Racshasa.

The compiler of the "Amaram" gives several names under the above division, but says the names referred to celestial beings, because, at the time he compiled his book, no class of men were thus distinguished. Similar mistakes occur very often in our sacred books. Now Pisacha means devil, Bhuta a big devil, and Racshasa a giant. These three names were applied to people who existed in olden times; but they have nothing to do with what rural, uneducated and reasonless people think now-a-days. This is the history of the origin of the word Pisacha. The idea of devil, as I will now prove, springs from nothing but timidity and thoughtlessness.

The organs of perception often deceive the mind. Of these organs the eye is the most deceitful. Its deceitfulness is known well to a sportsman or watchman. Many a time even an experienced sportsman mistakes a bush or a rock for the animal for which he is waiting; he also thinks, though there is nothing before him, that he has seen the animal on which his mind is fixed. When, in such cases, the sportsman looks steadily, he finds that it was simply an illusion. In the same way, if a person's mind is filled with the fear of the devil on account of stories he has heard, he, being alone in a dark place, first thinks he has seen something, fears much and runs away without looking at it steadily to see what it is. You now see that the devil has no reality, but is a shadow resulting from timidity, lack of steadiness and thought.

Some people think that a devil is sitting

upon them, or is pressing on their chest. This kind of oppression or breathlessness, which is 'an abiding sense of discomfort or extreme uneasiness,' is simply the effect of a heavy meal or of indigestible food taken by those of a nervous temperament before going to sleep. Or there may be some disorder of the brain.

Hysteria is a form of disease and attacks people who have nervous systems. It must be cured by medicine. But common people mistake it for an effect caused by a devil. There are some people, especially bad women, who pretend to be suffering from some supposed effects of the devil, so as easily to avail themselves of any opportunities for pursuing their evil ways. Again other persons, male and female, pretend to be possessed with a special kind of god or goddess, as the case may be, first for making money, and secondly for getting opportunities of gratifying their evil desires. For

such kinds of pretended possessions a few good floggings with a cane or a whip, together with a careful watch over such a person, is a very effectual remedy.

“PROSPERITY OR LUCK.”

Our people consider that Luck or Ill-luck is associated with particular houses, rooms, animals, birds, trees in yards, temples and other charitable institutions, and many other things. Let us see how this superstition is formed. If in the course of constructing a building, or soon after planting a certain tree or plant, or after buying an animal or a bird, any misfortune befalls a man or his family, then he foolishly thinks it is due to the above mentioned events; therefore the building or tree is considered to be unlucky. There is one speciality in this kind of foolish belief. In other beliefs there is both good and bad, but in this only bad luck. It is almost superfluous to point out the

folly of people who go so far as to say that the worship of the Almighty is unlucky.

CHARM OR SPELL.

There is no meaning or effect in charms. A charm is a deceitful trick. A conjuror's tricks are a thousand times better in point of cleverness than those of a charmer who makes his livelihood by charms. The tricks of a conjuror simply deceive the eye of a spectator; but those of a charmer deceive his mind, and cause him to spend money for nothing. I know that a great deal is said about charms in our religious books. There may have been some truth in them in those days; but I find none in these days.

I think I have touched on nearly all the superstitions that exist in our country, and on some in general in the world. Now, my friends, you must not take any notice of these, or any other foolish and stupid beliefs.

VOW, PROMISE AND ORDERS.

Western people do not usually make vows, unless religious ones. A vow is a very troublesome and generally a ruinous thing amongst us, Hindus. A religious vow does not usually cause much harm in this world to the man who makes it. Anyhow it is not good even to make a religious vow without forethought. There are two kinds of vows, private and public. Only a few people have, at the entire risk of their own lives, fulfilled or acted up to their vows, private or public. For an example, I will give you an account of a great man who, at the risk of his life and with great difficulty, acted up to his public and private vows. He was the great hero, Arjuna, one of the five Pandava brothers. On one of the days of the great battle described in the Mahabharata, a Rajah called Saindhava fought with and

prevented the heroes of the Pandava side from going to the help of Abhimanya, the son of Arjuna, who was surrounded by the heroes of the enemy. Arjuna himself was then unfortunately engaged in fighting with another mighty portion of the foe. As there was no help for Abhimanya, and as he was as great as his father in the battlefield, a number of able heroes of the enemy, breaking the laws of battle, attacked him simultaneously and killed him. Arjuna returned to the camp at the end of the day as usual and heard, to his great grief and surprise, how his son Abhimanya had been killed in the battle. Thereupon, amidst his co-heroes, he made a vow that he would kill Saindhava the next day before sunset, and that if he should fail to do so, he would put an end to his own life. Saindhava was the one who prevented the Pandava heroes from going to the help of Abhimanya.

The vow made by Arjuna was communicated to his foes by spies. On the next day the enemy determined to save Saindhava and thus, by causing Arjuna to commit suicide, to easily get rid of him from the ranks of the Pandavas. The battle on the next day was a fearful one, and a great many lives were lost. Though it was near sunset, Arjuna had not been able to kill Saindhava. But it is said that, by some mysterious help given by Sri Krishna, he succeeded in killing Saindhava before sunset, thus fulfilling his vow. Not only were a great many lives lost on the enemy's side, but Arjuna's life was rescued at the critical moment by Sri Krishna. This was his public vow.

His private vow was that he would kill any one who asked him to give away his own bow to another. One day, while the battle was going on, Yudhisthira became tired, and returned to the camp. Not

knowing the cause of his return, Sri Krishna and Arjuna drove to the camp to enquire after the king's welfare. The king was expecting to hear that Arjuna had returned to the camp after killing Karna, but instead of this he heard that Karna was alive. He grew very angry and told his brother Arjuna to give his bow to Sri Krishna, so that the latter might kill Karna. Thereupon Arjuna, according to his vow, drew his sword to kill the king. But Sri Krishna intervened between them and cleverly saved the king and his brother. Such are the results of selfish vows. A vow, therefore, should never be made without the most careful deliberation, or without a careful consideration of the consequences which may result from it.

PROMISE.

There is much difference between a vow and a promise. A vow is a solemn promise which principally affects the man

who makes it, while an ordinary promise is usually made at the request of another, and largely for that other's benefit. One should think over the circumstances well before he makes a promise. Sudden and thoughtless promises are equally dangerous with vows. I may give an example here. The great Rama made a promise to Vibhishana, who came and begged for Rama's protection, that he would instal him as the ruler of Lankah in the place of his brother, Ravana. Then the question arose, What should Rama do if Ravana were to come afterwards and likewise beg for his protection? Sri Rama replied that he would then give to Ravana his own kingdom, Ayodhya (Oudh). Luckily nothing of that sort happened. But if Ravana had been induced to seek his help, Rama must have been deprived of his own kingdom. There are several examples of worse promises.

One of my ancestors, I have been told,

made a promise to save a certain person of rank from his trouble. The performance was afterwards found to be a risky undertaking, and yet, in spite of the risk, he wanted to act up to his promise. But at last he surmounted the difficulty at a very critical moment.

It is a very common thing among Hindus to make a sudden and thoughtless promise to a friend. A little enquiry will show us that many people have lost their position and future prospects in consequence of a simple promise. In this connection, I may tell you, my dear friends, that among the Zamindars there is another bad practice, nearly as ill in its effects as a rash promise. Suppose that there are two neighbouring Zamindars. If a relative or one in a subordinate position under a certain Zamindar, is punished for any fault by his master, he generally goes to the neighbouring Zamindar for his livelihood.

The latter, thinking it is an honourable thing to help such a man in distress, makes, without enquiry from the man's former master, some kind of provision for his maintenance or takes him into his service, as the case may be. But his neighbour, though a friend, begins to feel aggrieved at such an act. Eventually they become enemies. If he was an enemy already, the enmity would be increased. You must see that if any man is punished under one master, it may reasonably be inferred that he must have done something wrong to deserve such punishment. In addition to his fault he, instead of seeking again his master's favour, leaves him and goes to another. How can such a man be expected to loyally and faithfully serve his new master?

Therefore you should not receive and encourage such a person.

ORDERS.

Though the vow and the promise gen-

erally apply to all people, orders proceed from persons of rank and authority. It is as obligatory upon us to see an order obeyed, as it is to fulfil a promise. Therefore, before you give an order, you should carefully think over it as in the case of making a promise. When it is once given you should see that it is carried out. Suppose a person gives an order which cannot be carried out without great difficulty. If he is a man of persistence, he will still try his best to carry it out, and thus endeavour to surmount all difficulties. If, on the other hand, the order is not carried out, and the master who gives the order takes no notice of it, no one will thereafter obey his orders. Therefore I repeat you should think over the matter before you give an order, and when it is once given take care that it is carried out.

LITIGATION.

Litigation now-a-days is a very ruinous proceeding. Some Hindus assert that it is, though in another sense, as disastrous as wars. But in fact it is more disastrous. In battles, the conqueror, though his expenditure may be equal to that of his enemy, annexes the enemy's country, or secures certain commercial privileges. But in litigation, except in a very few instances, the winner gets nothing. Both the parties are generally losers.

I think it was in 1886 that I made my first acquaintance with Rajah Sir T. Madhava Rao, the well-known great statesman of Travancore and Baroda. He, being a friend of my father (Venkatagiri), took some interest in me, and used to speak to me on various subjects. He once gave me a card on which he most cleverly

LITIGATION

PLAINTIFF'S VAKIL



DEFENDANT

PLAINTIFF

stamped a picture representing the evils of litigation. I still keep it as a memento of such a well-wisher of the landed aristocracy. On the card litigation is represented as a cow. The parties are dragging at the cow in opposite directions, the one trying to pull her forward by the horns, and the other backward by the tail. They are foolishly helping the vakils who are engaged in drawing the milk from the cow. You may thus see, my dear friends, that both the parties are losers and the only persons benefited by litigation are the lawyers and the vakils. What a pity it is that the disputing parties fill the pockets of the lawyers with the money which was so well and hardly earned by the parties or by their forefathers! Why cannot they make some concession on either side and effect a compromise? Then the money would remain with them, and no expense and annoyance would be felt on either side.

Unfortunately some people take a keen interest in litigation. Though a case does not concern them, they interfere in the matter, help one of the parties with their own money and visit the lawyers and also the different Courts under the impression that they are furthering the ends of justice. I know there used to be a rich man in a certain town, who, unfortunately, interested himself in litigation, filed as many suits as he could against various people, and, not being satisfied with his own suits, used to help with money one of the parties in every suit in his town. Thus he reduced himself to the condition of a pauper. Many of the Zamindars spend large sums of money in disputes about boundaries and water-courses. I know two Zamindars of adjoining estates who went to the Court over a boundary dispute regarding some jungle and a portion of a hill. Each moved

by his enmity persisted in endless litigation endeavouring to win the suit, and spent nearly a lakh of rupees. Of course one of them won the suit at last. But the property thus obtained was worth only a few thousand rupees.

It is a pity to observe that many sections of the Indian Acts are so worded as to leave many ambiguities. The lawyer takes great advantage of such sections, explains their meaning in favour of his own client, and induces the one to file a suit, and the other to defend it, but will never endeavour to get the dispute settled by compromise.

Some time ago a foreigner asked a Bombay gentleman how many castes there were in India, and which was the richest of them. The gentleman wittily replied that there were about one hundred castes in the country, and that ninety-nine of them were starving! He meant that the exception was the Brahmin class, because

a Brahmin, however poor his financial position, can obtain his daily bread by begging. If I were asked who were the richest people in India now-a-days, I should like to say, the lawyers. I must not, however, say a word against the legal profession ; but I regret the attitude adopted by some lawyers for the encouragement of litigation. Within the last twenty-five years or so I have met two or three lawyers who have honestly striven to avoid litigation.

Such are the results of civil suits. The penal law or the Criminal Code is still worse than the Civil Code. It gives a great deal of power to the underpaid Police Officers and to the Constables. These men go about the streets and villages, threaten respected and rich people, sometimes with a trifling nuisance case, and ask them to go to the Cutchery. In Europe people, without distinction, go to the Civil and Magistrates' Courts, just

as freely as they go to a friend's house. In this country, some people with little or no education think it a great indignity to go to the Outchery. Because of such feelings, people generally try to avoid going to Courts and give some presents to the Police to that end. Some people avoid appearing in a Court even as a witness. Again, a policeman can arrest or lock up any man for a day, if he chooses to do so, under the present law. It is an admitted fact that this is placing too much power in the hands of the Police. There ought to be a provision preventing the Police from locking up any one if he furnishes bail. I sincerely hope the recent Police Commission will have suggested all necessary changes for the good of the people.

I regret very much to point out to you that if there is any hardship caused by any department of the benign British Government, it is due to the ill behaviour of under-

paid native officers and subordinates.

In conclusion I should like to say one word more on the subject of litigation. Now-a-days success or failure more or less depends on mere chance or on the ability of the lawyers employed. Therefore, my dear friends, try your best to keep away from the Law-Courts, and if there still be any dispute outstanding, have it settled amicably by arbitration.

FRIENDSHIP.

Friends may be divided into three classes :—(1) Friends from youth, such as cousins, playmates, and fellow-pupils, (2) neighbours and the enemies of one's enemies, (3) those with whom friendship is made in return for the benefits received.

The friends of the first and second classes may in some cases become enemies; but the friendship made under the circumstances referred to under the third heading is likely to be permanent.

In the same way enemies may also be divided into three classes :—Enemies by birth, enemies in the neighbourhood, and those who have been made enemies by ingratitude. Enemies by birth, unfortunately, sometimes include 'undivided' brothers and cousins; and the enmity arises because

they have the right to an equal share in ancestral property. Of these two, cousins are, alas ! nearly always considered enemies.

If any one cleverly worms out the secrets of his friend, and conceals his own secrets, friendship with such a person should end at once. One should not discuss any matter with his friend when that friend is angry. One should not carelessly lend to or borrow money from his friend. One should not speak to his friend's wife in his absence.

It is not at all necessary that friends should be alike in tastes, in character, in ability and in age. But the friendship that is made in youth is the simplest and the purest. Anyhow it is certainly a blessing to have good friends and it is a great comfort too in our trials and sorrows, however severe they may be. Real friends also help us in all our undertakings and give us candid counsel when we are in need of it.

A staunch friend is as good as a brother. I will now give you an example of enmity and friendship between neighbours. My Zamindari lies in the neighbourhood of that of Vizianagaram. We are therefore neighbours. The ancestors of both families came in the train of Sher Mahommad Khan to conquer the Northern Circars for the Moghal Government in 1652. For their valuable services in that expedition, they were awarded the respective Samsthanams. It seems, though both families continued their friendship for a few generations, that some misunderstandings eventually arose between them, and they fought against each other in several battles, the last battle being recorded in history as having taken place in 1758, the account of which is well known in many parts of India. Ill feeling, though not of a serious nature, continued up to a few years ago. In the year 1891, the late Maharajah

of Vizianagaram, G.O.I.E., nobly led the way to the restoration of friendship between the two families while he and I were at Madras. Then visits were exchanged ; since then until his demise we were in enjoyment of thorough friendship and good feelings as sincere and warm towards each other as those of brothers. I do not think I shall ever have hereafter in my life such a sincere and true friend as well as such a good neighbour. If neighbours are friends there is no better boon to the adjoining estates. If, on the other hand, friendship ceases there is no end of litigation even under the British rule, as in earlier times numerous battles were fought under such circumstances. Therefore you see, from the above example, that you should always be friends with your neighbouring Zamindars, and if there is still ill feeling between you and them make friends with them without delay. Friendship between neigh-

bours is a blessed thing both for the estates and for their owners.

Though the friendship formed from a sense of gratitude is generally permanent, I think the friends of youth and friends in the neighbourhood are the best of all. However, friendship requires mutual respect combined with mutual affection. All members of society are supposed to be friends. Here the chief element of friendship is only 'respect.' Every one must have as many friends as he can make in the ordinary sense of friendship; but in the real sense one should be very careful in selecting a friend. It is worth while for us to read what is said in Santi Parva of Mahabharata by Bhishma to Yudhishtira about friendship. No life is enjoyable if there is no real and true friend. Friendship is one of the best blessings of life.

INDIAN ASTROLOGY.

In India both Astronomy and Astrology are known by the same name *Jyothisham*, and men versed in these sciences are called *Jyossis*. Now is it not commonly the case that many of us in this country blindly accept all that is said by our *Jyossy*, but never critically examine the details of *Jyothisham*? Confident that this question can only be answered in the affirmative, I shall endeavour in the following pages to point out some of the more obvious fallacies which now obtain in the subject of these twin sciences.

Jyothisham, then, has been classed under three heads :—

- (1) Astronomy,
- (2) Horoscopy,
- (3) The Theory of Auspicious Time.

The last two, however, may be included in the term *Astrology*.

It is important to remember that both Astronomy and Astrology, as understood at present, are based on the Surya Siddhanta.

This system of Astronomy did not exist in India in ancient times, but was borrowed from foreign nations. We originally thought that the moon and the 27 stars which appeared to be in the moon's orbit, and which could easily be seen by the naked eye, were the essential factors in Astral Science. And thus it was that the theory of the lunar month came into vogue in this country and that the 27 stars and the position of the moon were considered the chief bases for the foundation of Astrology. It must be mentioned, however, that the question of the moon's position is a later addition to this science. Previous to the invention of the telescopes, it was only natural that people should look upon the moon as the chief planet influencing the

earth; because they were aware that it revolved round the earth, waxed and waned, and also rose at different hours. It was thought, too, to exert a special influence over the vegetable kingdom. Even now we must admit that the moon shares with the sun the more important functions in relation to the earth, of all the heavenly bodies. The authors of the *Surya Siddhanta* also reckoned the moon as only second in importance to the sun, and one writer even maintained that the moon took precedence of the sun.

Now let us see how this *Surya Siddhanta* was originally introduced into India. It is universally admitted that the *Surya Siddhanta* of Astronomy was first founded in Egypt and Greece. The Greek Astronomers very probably first came to India with Alexander the Great, who invaded the country in 327 B.C. It is said that several learned men, well versed in various

sciences, came in his train and that many Indians of the same class accompanied him to Arabia, where Alexander died, and eventually arrived in Greece. It is, therefore, very probable that our people were then initiated into this school of Astronomy by the Greeks. Even now our Astrologers say that one of the authors of this science is called Yavana. As Hindus have been in the habit of calling all inhabitants of the countries beyond the Punjab and Kashmeer, Yavanas or Mlechas, we may therefore fairly infer that the first Grecian Astrologer who came to India was called a Yavana; and, being a teacher of that science, a Yavanachari. It would seem that the people of India at that period of her history were of a more grateful disposition than those of our time. Now-a-days, I am afraid, we are inclined to take credit for the works of our forefathers; but this is a digression.

In the earlier pages of *Surya Siddhanta* it is stated that at the end of *Kruta Yuga* (Golden Age), *Maya*, a certain giant, spent his time in praying to *Surya*, the Sun-God, for instruction in the science of Astronomy, and that at length the God presented himself before the suppliant. Having told *Maya* that he would be unable to bear the heat of his presence, the God thereupon created a man who imparted to the giant the knowledge he craved for.

The science received the name of *Surya Siddhanta*, because it taught that the planets, including the earth, revolve round the sun. Now who was *Maya*? It seems probable that he was an Egyptian, for the Greeks admit that the *Surya Siddhanta* was originally taught them by the Egyptians, though they themselves developed it. The legend of the Sun-God was doubtless invented to account for the darkness of the stranger's complexion and it is not unlikely

that Maya came to India in the train of Alexander the Great.

Now some Indian astrologers may find fault with this statement by saying that I previously asserted that the science was originally taught us by the Greeks or the Egyptians about the year 327 B.C., but that I now suggest it was learnt by Maya towards the end of Kruta Yuga. I confess there is a vast difference of time between the two periods. I will explain myself. It is a custom amongst Hindus, when attempting to fix the date of any scientific work, Purana, or even later writings, to mention the creation, or Kruta Yuga; and in the same way when the question of the founders of families or teachers of religion arises, we begin from one of the Gods, or sages, or from the Sun or the Moon. If we think for a while we can understand that such dates were taken simply to give more

weight to the religious books and to impart more nobility to the families.

There is another strong argument to prove that the Surya Siddhanta was not introduced into this country before the invasion of the Greeks. There are 36 Puranas, of which eighteen are considered to be more ancient than the others. The Puranas, in describing the earth, say that it is flat, and borne by a huge serpent, eight elephants, the great boar, the great tortoise, and the seven mountains. From this it is clear that nothing of this latter-day Astronomy was known to the people of those days. All the Puranas, though they vary in other stories, give identical accounts of Sri Krishna, the Pandavas, and some other kings of that age. As these legendary writings contain descriptions of such personages, it follows that they were compiled after the time of Mahabharata. It is further said that all the Pur-

anas were composed by the sage Vyasa. Even if he cannot be considered to have written all, he may have composed several of them. You see he was a man of the time of Mahabharata. As for the time at which Sri Krishna lived, the dates conjectured by modern scholars vary by centuries. Though we take the latest date, he must have lived according to them between the fifteenth and sixteenth centuries B.C., and consequently over three thousand four hundred years ago. But if we accept the general Hindu belief on this question, he lived five thousand years ago. All the Puranas were composed after the time of Sri Krishna, and at that period, Hindus had no knowledge of Surya Sidhanta. Therefore we may infer that all the Puranas were composed after the Mahabharata and before the invasion of Alexander the Great.

There is another piece of historical evi-

dence. The following are the dates of the Indian authors of the different branches of Surya Siddhanta :—

| Books. | Authors. | Dates. |
|--------------------------|----------------|-----------|
| 1. Aryabhatta Siddhanta. | Aryabhatta. | 500 A.D., |
| 2. Brahma Siddhanta. | Brahma Gupta. | 627 „ |
| 3. Dhivruddhidam. | Lollachari. | 951 „ |
| 4. Siddhanta Siromani. | Bhaskarachari. | 1151 „ |
| 5. Grahalahava. | Ganesa. | 1521 „ |

Even if we take the time of the earliest author, the system was only founded 1,405 years ago ; whereas the Greek invasion took place two thousand two hundred years ago. Therefore it is pretty clear that it was about 2,200 years ago that we learnt Astronomy as it is studied to-day through Maya and Yavana. Moreover the names of the twelve signs of the ‘Zodiac,’ used in the work called Bruhadjataka, are not Sanskrit names. Our astrologers cannot but admit that those words were borrowed

from a foreign language, though no doubt they have been corrupted in the course of years. As the Surya Siddhanta is far superior in every respect to the Soma Siddhanta, which was in use in olden days, our people have taken keen interest in the former and begun to improve upon it.

HOROSCOPY.

This subject and that of the Theory of the Auspicious Time are the chief subjects of my present essay. I have already explained to you, my dear friends, when, as it seems to me, Astronomy, as it prevails now, was introduced into India. As this new system of Astronomy was found to be more accurate than Soma Siddhanta, the system then in use, the people began to doubt the truth of the assertion that the earth was flat and borne by serpents, elephants, boars, tortoises, and mountains as had hitherto been believed. On the other hand, they greatly wondered how the earth and the planets

revolved round the sun, how the heavenly bodies attracted one another without deviating from their orbits and how the moon revolved round the earth and at other curious phenomena. It was also noticed that the seasons were the direct outcome of the different positions of the earth in relation to the sun. Without stopping here they also began to firmly believe that these planets together with the sun and the moon were the cause of the world's creation. Afterwards those learned in Astronomy began to observe in which of the 12 signs, or as we call them, houses of the 'Zodiac,' the planets appeared at the time of the birth of a certain human being, strongly believing that as these planets by their mutual attraction were able to keep themselves in regular position in the sky, they could not fail to have some effect on human life. But this study was the labour of years, as no astrologer could examine the

careers of more than two or three persons. To begin with, he would have been about 25 or 30 years of age before he learnt the science, and then it would be necessary for him to spend at least 40 years in his investigations. Those who first made these observations, based as they were on a few isolated instances, drew up a scheme which they said could be universally applied for the purpose of predicting the prominent factors in the lives of men. That is to say, they asserted their ability to inform any man whether he would be learned or unlearned, rich or poor, healthy or sickly, long-lived or short-lived, honest or dishonest; whether he would be blessed with children or childless, be an owner of landed property or portionless. When, as occasionally happened, these predictions were fulfilled, there grew up a belief that the planets were directly responsible for the fate of human beings.

Then again astrologers observed that some individuals were happy for a certain length of time and then became unhappy, some were healthy and became sick, and so on, and they therefore decided that each planet must exercise its influence for a limited number of years. They began to study the careers of certain people and calculated from the results of these investigations the length of time in which each planet exerted its power.

But as they all studied different persons, they naturally arrived at different conclusions. They subsequently went so far as to predict the daily course of a man's life and were not content with merely foretelling its leading incidents. We may concede that the positions of planets at the time of a man's birth may indicate, to some extent, the general features of his career; but how can the positions of planets at the time of his birth influence his whole life?

The idea is absurd. Is that the purpose for which the planets were created? If so, what are the functions of the Almighty and why do we believe that our present life is largely the outcome of our behaviour in previous births?

Astrologers who presume to prophesy in this manner are not only deceiving themselves but us also. The periods of duration of the influence of planets are not fixed in the Vedas or in other sacred books, nor are they the result of mathematical calculations. I give below a table showing the periods allotted to nine planets by different astrologers :—

| Nakshatrajataka. | | Yoginijataka. | | Pinda-yurdaya. | Sripathi's Nais argi-kayurdaya. |
|------------------|----------|---------------|-----------|----------------|---------------------------------|
| Sun | 6 years. | 2 years. | 19 years. | 20 years. | |
| Moon | 10 " | 1 " | 25 " | 1 " | |
| Kuja | 7 " | 4 " | 15 " | 2 " | |
| Budha | 17 " | 3 " | 12 " | 9 " | |
| Guru | 16 " | 5 " | 15 " | 18 " | |
| Sukra | 20 " | 7 " | 21 " | 20 " | |
| Ravi | 19 " | 6 " | 20 " | 50 " | |
| Rahu | 18 " | 8 " | 0 " | 0 " | |
| Kethu | 7 " | 0 " | 0 " | 0 " | |

Now all these four authors differ in the number of years, and two of them vary in the order in which they rank the planets, though this is not shown in the above table. Again two of them take only 7 planets, one eight and the other nine. In a similar way other authors differed in their calculations and observations, and the result was that astrologers disagreed as to the length of time in which stars remained in the ascendant. How then can any observations be relied upon? Of course modern astrologers base their predictions on these conflicting data, but they are not content with thus deceiving us. They make us spend money on performing Grahasanthi, *i.e.*, pacification ceremonies of inauspicious planets. Moreover they depress us by saying that such and such a year will bring bad luck to ourselves or to our families. Some senseless people undermine their health and even die through brooding over their

predictions. But those who put no faith in Astrology are spared these anxieties—live long and are happy.

Again an astrologer sometimes prophesies that a certain period in a man's life will be a very prosperous one. Then that man cares for nothing, leads a thoughtless life and comes to grief. A person of rank hearing from an astrologer that he will become a Raja, files a big partition or reversionary suit for a Zamindary, and thus ruins himself for nothing. I am afraid that in this respect some lawyers are as much to blame as the astrologers. On the other hand, some people miss opportunities which never recur through being told by an astrologer that the hour is inauspicious. Others spend money on pilgrimages and propitiatory rites and ceremonies. I have no objection, of course, to their going on pilgrimages or travels. Every rich man should travel in different

countries for the purposes of education, and pilgrimages were originally prescribed for the same object. But one who goes on a pilgrimage fearing that a certain period of time is inauspicious, cannot observe or learn anything.

It is a curious fact that not only uneducated, but also educated Hindus, believe indiscriminately what is told them by astrologers. There is some excuse for the former class and also for those who like myself can only read and write a little, but why should Pandits who study works on Vedantic Philosophy, Logic, Metaphysics, and the Moral Sciences, be so credulous? It is because of these superstitious beliefs that our country has degenerated. As for those nations who have abandoned these superstitions, they flourish exceedingly.

In this connection, I regret to have to make a few personal remarks on the characters of our astrologers. When telling

our fortunes, they recite Sanskrit Slokas (verses) which, if carefully examined, will be found only to predict the type of event that usually occurs in the life of every one. It follows therefore that very often a part of the prophecy is in due course fulfilled, and we consequently believe in the astrologer's good faith, forgetting that part of his prediction which has miscarried.

On one occasion a fortune-telling gipsy was brought to me, and I found that her procedure was very similar. The only essential difference between her methods and those of the astrologers, so far as I could gather, lay in the fact that she spoke in Prose and they in Verse! Most of our astrologers are perfectly well aware that they are deceiving us, simply for the purpose of earning their daily bread. Such persons are perverters of truth and their behaviour is bad in other respects also.

There may possibly be a few amongst them who stupidly believe that everything written in their books is true, but we may call all the rest downright liars. In my boyhood an astrologer used frequently to see me, and I firmly believed all he said. I sincerely hope, my dear friends, that none of you is so foolish as I was at that time. But since those early days, I have been putting Astrology to the test and am now convinced of its almost utter worthlessness. I cannot deny, however, that sometimes these former prophecies have been partially fulfilled, and therefore it seems to be within the bounds of possibility that a prophecy based on a strong combination of planets at the time of a man's birth, may, to a certain extent, be relied upon.

It will be generally noticed that when a learned man, versed in any science other than Astrology, enters a strange town, all the learned men of that town, who are

professors of this particular science, will league themselves together against him to prove their superior knowledge. But it is very curious to observe that, if the man be an astrologer, all or at least a majority of the leading astrologers of the place to which he comes, will make friends with him, furnish him with horoscopes of the rich inhabitants of the town, and also give him detailed accounts of their past lives. Under these circumstances, you will see that there is nothing surprising in the new astrologer's knowledge. He has only to rely on his memory. No doubt you will believe the above statements when I tell you that my own astrologers have been guilty of such practices. If they whose families have been serving the Samsthanam (Estate) for generations will stoop to such deception, how can we expect outsiders to be more scrupulous?

I will now tell you of a case bearing on

this subject which came under my personal observation. Some time ago an astrologer came to Bobbili and said that he brought with him several horoscopes that belonged to certain people of this part of India. He said also that there was a book called *Bhrugusamhita* at Benares, containing the horoscopes of all human beings past, present, and future. The Palace astrologers supported his theory. To prove his words, he referred to some of his horoscopes and related the past life of some persons with perfect accuracy, and I was quite convinced that the man was genuine. Subsequently he produced horoscopes of myself and the two other male members of the family, accurately described the past events of our lives, and said that some evil would befall each of us within two, three and four months respectively. He further said that to avert this evil and enjoy further future fortune a certain weight of

gold must be given in charity to Brahmins, and ceremonies of pacification of the planets must also be performed. Again my astrologers nodded their heads in approval and supported his words. However, in spite of everything, I began to doubt. I asked myself, how could those different evils befall the male members of my family almost simultaneously? There must be some deceit in this. Moreover, what purpose would it serve to have the horoscope of every soul in the world written in that book? Reflecting thus, I thought it necessary to try to probe the matter to the bottom. For another two days, I listened whilst he propounded other horoscopes, and on the second night I employed some trustworthy persons to watch the astrologer in the house where he lodged. That very night he was caught red-handed while writing the horoscopes and the accounts connected with them, and confessed his

guilt. He used ink specially prepared for the purpose and exposed the paper on which he wrote the horoscopes to the heat of a lamp supplied with a particular kind of oil. He did these things in order to make the writings appear old. On the next day I sent for the man and threatened him for his behaviour. He again confessed that he was guilty, but asked how he could have given such accurate accounts, if the Palace astrologers had not assisted him!

Therefore you see that a wicked man will quickly make friends with an equal rogue. A righteous man, on the other hand, cannot so readily become attached to one of a similar nature. Each will first study the character of the other.

I should like to give you one other instance which is both curious and suggestive. Once an astrologer asserted that he would be responsible for the occurrence,

under certain circumstances, of a future event. But this prophecy proved fallacious. However, for a joke, I sent him a wire to say that the event had occurred as he had predicted. He kept that message and showed it to others as a proof that his prophecy had been actually fulfilled. In fact he shamelessly continued to deceive other people by producing my telegram as evidence of his ability in Astrology, and, though I have asked him to return it several times, he has cleverly avoided giving it back to me.

THE THEORY OF AUSPICIOUS TIME.

Belief in this theory is as superstitious a belief as that connected with Omens, Curses, Prasna or Prophecies, Palmistry, Dreams, the Falling of Lizards and Pancha Pakshi. For the benefit of the younger members of our families I want to tell you in passing, my dear friends, that you ought not to allow astrologers, charmers, and

other such persons to approach your children, before they are grown up.

In the olden days astrologers used only to bear in mind the situation of the stars in relation to the hour of a man's birth; but were never so foolishly particular about auspicious times as they are now. On the occasion of the coronation of Sri Rama, and again when Yudhisthira was sending Sri Krishna to the Kauravas to effect a compromise, the astrologers appear only to have considered the aspect of the stars in relation to the birth of the persons concerned; and several other such instances are recorded in the Puranas. But the auspicious times now considered so important and fixed with such exactitude by modern astrologers were little accounted of in those days, the reason being that Surya Siddhanta was not in vogue in India at the time the Puranas were composed.

Each star remains in the ascendant for

about 24 hours, but a Muhurtam (auspicious time) lasts only for four or five minutes. You see, therefore, that astrologers of the present day vainly endeavour to find an auspicious time free from every evil, which is of course beyond their powers, for everything occurs according to the will of the Providence. How can fate or luck be affected by any calculation based on the theory of Muhurtam? If you wish to construct a house you must commence work well equipped with the necessary materials; and if you desire to become a learned man, you must work hard and study diligently; but the appointment of an auspicious hour cannot either erect a building or make you learned. Even if we admit that the planets exercise some influence over us, surely it follows that they must affect equally every human being or at least every one living in the same hemisphere. Consequently the auspicious

time should produce good results on us all. But that is not the case. At the time fixed by an astrologer for a marriage, several people die in the country or in the same town and even the bride or bridegroom occasionally dies before the marriage ceremony is over. Again, the son of an astrologer is sometimes quite illiterate; his daughter becomes a widow shortly after her marriage; though the astrologer has very carefully fixed auspicious times both for the commencement of the son's education and for the marriage ceremony of his daughter. Of what value, then, are that astrologer's Muhurtams?

Let us see what people in the olden days thought on the subject. Uttarayana, *i.e.*, from January to June, was considered a good time for all ceremonies; because during that season of the year there are no storms and the days are longer than the nights. Then when a man commenced an

important undertaking the astrologer was consulted as to the aspect of the star at that time in the ascendant in relation to the planet which was in the ascendant at the time of the man's birth. Each star, as I have said above, retains its position for about 24 hours. But let us see why the ancients were so particular about this, There are, according to our astrologers' observations, 27 stars in the path of the moon. In fixing an auspicious hour, the stars are counted from the planet reigning at the time of his birth. Then these 27 stars are divided by three and thus form three groups, each containing nine stars. Again the stars forming each group are regarded as propitious or unpropitious. This is not unreasonable, because the birth star group in the case of one individual naturally differs in composition from those relating to the vast majority of the human race. Suppose that 27 individuals are born

on 27 consecutive days; then the 'group' influencing the person born on the first day coincides only with those of the persons born on the tenth and nineteenth days, and differs from the groups affecting the remaining 24 persons. Though the observances of which I have spoken neither affect the fate of a person nor the ordinations of Providence, let us, without discussion, accept the principle, which was observed by Sri Krishna and others of earlier days. Why should we adopt foolish customs which were not then in use? At a later date the astrologers of Surya Sidhanta without thinking of fate and Providence noticed that certain events, begun under the auspicious aspect of certain stars, ended disastrously; and so they thought that certain stars were inimical to particular ceremonies. Therefore we must have no faith in the auspicious times fixed by our astrologers. The predictions of rain

and other climatic phenomena are in the same way based on the positions of the planets. Therefore I need hardly say that these predictions are equally valueless. In short, let me warn you that, we Hindus, instead of wisely disregarding those superstitious beliefs, are ruining ourselves and retarding our civilization.

In the *Encyclopædia Britannica* it is said, "Kepler was more cautious in his opinion. He spoke of Astronomy as the wise mother and Astrology as the foolish daughter, but he added that the existence of the daughter was necessary to the life of the mother," implying that though the curiosity evinced in the study of Astrology is a necessary incentive to the spirit of astronomical research, yet the former so-called science is of a purely fanciful nature.

We Indians, instead of advancing in knowledge by abandoning our belief in Astrology and kindred superstitions, only

add to the number of our superstitions. Moreover we who call ourselves civilized, are more inclined to adopt the bad and not the good qualities of Western nations. We do not imitate Europeans in the matter of moral courage, games that are essential to health, frankness, straightforwardness and honesty, but copy instead their vices, such as gambling, drinking, &c. How then can we prosper ?

In conclusion, my young friends, I would impress upon you the paramount importance of a discerning mind, not only in matters astrological, but in all other questions affecting the national character. Exercise your powers of discretion, accept nothing that is unreasonable and nothing that is incompatible with religion or the manners and customs of your forefathers. Remember that you are pillars of the Empire and set a good example to your fellow-countrymen.

GENERAL HINTS.

WHOM HAVE WE TO HELP?

As we Zamindars are men of wealth and position, all sorts of people, mostly beggars, come to us for some kind of help or other. In my lecture on Charity, I told you almost everything I had to say on the subject and to whom you should extend your charity. Some applicants pretend that they are going on a pilgrimage, and that they have been robbed of their property on the way. Others, respectable and once wealthy, also ask our help. If the changed condition of such persons is owing to an "act of God" or to unavoidable causes, they deserve help from us. If their condition, on the other hand, is due to their own folly, such as extravagance, drinking, gambling and other bad habits, we must not give them a single pie.

THE FIVE MORAL MAXIMS OF THE LATE RAJAH OF VENKATAGIRI, C.S.I.

On one occasion, his four elder *sons met for the first time after three of them had been given in adoption to other families. Then he taught them the following five moral maxims :—

1. Never spend more than your income.
2. Never give the higher offices in your estate to your near relatives.
3. Never keep a concubine.
4. Never drink alcoholic liquors.
5. Never think of pleasing any one but God in all your dealings.

SURROUNDINGS.

By surroundings I mean the people that are with us always, such as relatives, pandits and others who have the privi-

* The author is one of them.

lege of coming to us daily, and also the principal menial servants about us. If they are good people they cannot be anything but useful to us; but if they are a bad set, they may bring our name into ill repute and also, to a certain extent, damage our interests. Relatives should be straightforward and obedient. Pandits should be learned and impartial. Others also should be intelligent and obedient. All of them should have pleasant manners. It is always a difficult matter to get well-behaved menial servants. But they are of a class that can only be made to behave well by your keeping a constant watch over their conduct and reproofing them for their faults. Never keep them in attendance, especially when officials come to see you. Never give them any chance of interfering in official matters, nor in a word in anything which does not directly concern them. In many estates these

servants have great influence over their masters. Even Dewans and Managers pay them something monthly to obtain and retain their favour. On the whole this class of servant belongs to a mean order. Therefore you should always be very careful how you deal with them, and be watchful over their conduct.

**TO FOLLOW THE FOOTSTEPS OF YOUR
FOREFATHERS.**

Never think yourselves better than your forefathers. You may have learnt more than they; but their actions and undertakings, if you consider them well, will be found to be much superior to your own. Therefore you must always follow their footsteps in imitation of their good actions. It is also the duty of every person to carry out the good wishes of his forefathers. I need not say that this is a much more important duty in families like ours than in ordinary families.

VANARAS IN THE RAMAYANA.

I dare say, you are all well acquainted with the events that are described in the Ramayana. You remember that Sri Rama and his brother, after Ravana had carried off Sita to Lanka, went and made friendship with Sugriva and that with his aid they went to Lanka, killed Ravana and took back Sita to their capital, Ayodhya (Oudh). The general belief is that Sugriva and his army were monkeys, and not men. This is a false belief like those I told you about in my lecture on Sri Krishna. Now let us see how this mistaken belief originated.

In the beginning of time men were, according to their temperaments, divided into three classes, *viz.*, Thamasas, Rajasas and Sathvikas. They were also distinguished by different colours. Later on those three classes of people intermarried. In course of time another classification necessarily

took place. Though I cannot give you every new name, some of the new classes were Gandharvas, Kimpurushas, or Kinnaras, Naras, Vanaras, Pisachas, Siddhas, Rakshasas. Later on, another classification was made and the people were called by the names of the countries in which they lived ; such as Ghurjaras, Bengalis, Malayalies, etc. The latest and most unsocial classification was that of castes. When this prevailed, poets, finding only a few of such people in the land as are referred to in the second classification, called all the others not included in the surviving classes heaven-born people. They then thought the word Vanara meant monkey ; because Vanara means one who lives in forests and woods, and monkeys also live in woods. All the country belonging to Sugriva was covered chiefly with forests and hills. They, therefore, thought that that race of people who

were called Vanaras in the Ramayana were monkeys, and not a race of men living in the woods. In the same way the poets thought Rakshasas meant giants. The Rakshasas were very probably rough, uncivilized, black people that were living in the southernmost parts of India and in Ceylon.

Now you may see how the mistake arose. If the Vanaras were real monkeys, how could they fight with fists, how could they live in houses, how could their women wear bangles and anklets, and how could they with their tails wear clothes conveniently and with comfort? In the Ramayana they are also called Kapias. Kapi now-a-days also means a monkey. But in the Ramayana 'Kapi' signified colour,—a mixture of black and red. You now see that it is pretty evident Vanaras were a mixed race of people of Thamasas (black) and Rajasas (red). It is always the case with

our poets that when they mistakenly believe a thing, then they create equally absurd descriptions and stories to support their belief. I should like to prepare a lecture on the Ramayana, but as it would occupy too much space for this book, I reserve it for another occasion.

ECLIPSES.

In general the explanations of the causes of eclipses given by ancient people in all countries were fanciful. The Indian belief is, as you all know, that Rahu and Ketu catch the sun and moon respectively and give a great deal of trouble to them. To free the sun and moon from such trouble, prayers are offered, and money is spent in charity on a large scale. Later on our Indian astronomers realized the absurdity of accounting for eclipses in this way, and also what the real causes of them were. It is needless to mention the real causes here, as you ought all to know them per-

fectly well. In spite of superior knowledge the old belief is still held and many people continue to offer up prayers and to give alms at the time of an eclipse. I do not in the least mean to say a word against prayers to God, which we should offer at all times. Now, the question is, Why should we spend money largely in charity at the time of eclipses? The practice was based on a false belief, and when the falsity is proved there is no need for such charity, which is always indiscriminate.

SACRED TIMES AND OCCASIONS.

By sacred times is meant special occasions or times set apart for the commemoration of important events, and other days which mark the conjunctions of certain planets. The days we spend in places of pilgrimage are also included in the definition. It is said clearly in our Shastras that we should spend money in Charity. Charity must undoubtedly be given by a

rich man. But if it is said that it should be given at all times, no person in the world can follow the injunction. Therefore to induce people to spend money in charity, certain restrictions were imposed as to the time. The principle is an excellent one. But charity is generally given most indiscriminately on such times and occasions. I told you in my lecture on Charity that it must be given with discrimination. Otherwise it is not a charity at all, but simply a waste of money.

All our Shastras are very particular about charity. I think I must tell you how it was practised in the good old days. In those times men who lived on charity were a good set of people. They used to devote their whole time to offering up prayers to the Almighty and to performing religious rites for the good and happiness of the whole world; they never used the money they received for their own enjoy-

ment or for the benefit of their families. Now-a-days those that go about begging are far more wealthy than the majority of people. Moreover they never perform any rites nor offer up any prayers to God. From this you may see that charity, as practised in these days, is a very different thing from charity in the past.

I should recommend you all to read Sahetuka Niti Sutramulu (moral maxims with causes) published in Telugu by the late Rajah of Venkatagiri, C.S.I. There is no other book which explains so easily and so fully almost all the moral truths one should know.

